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EDITED BY
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THE MADONNA.

By Botticelli.

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WHOLE
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INDIA IN AMERICA

"OUT OF THE EAST, LIGHT"

VERY few readers of this Magazine can have a correct idea of the noble work which is being silently accomplished by the sons of Bharatvarsha under the hospitable Stars and Stripes. America is known to the average Indian as the country of Washington and Emerson and of negro-lynchings. The name of Swami Vivekananda may be associated in the minds of a large class of spiritually inclined youths with their mental image of America. But very few possess an adequate notion of the good that is being done to the cause of their country by the few Hindus who live scattered on this vast continent in small groups. I propose to record my impressions of the actual achievements of the Hindus here and of the greater possibilities that are in store for them in future. America is perhaps the only country in the world from which a solitary wandering Hindu can send a message of hope and encouragement to his countrymen.

America is the country which takes the greatest interest of all western peoples in India, and that is a sufficient reason why India should feel drawn towards this charming land of freedom and optimism. As the little child loves to play on the knees of his grandpapa, so this youngest representative of modern civilisation, this newborn nation which has not yet passed out of the adolescent stage, delights in thinking of India, the hoary mother of the most ancient civilisations of the world. The wheel has come full circle, and the

nation which is to be the master of the future turns fondly to the people who hold the treasures of the past in their hands. What a beautiful situation it is! What a historical coincidence, which furnishes ample food for reflection!

In all other countries, India is known as a very fertile country which serves to enrich the British people. The Hindus are perhaps pitied and commiserated: but they are nowhere liked, still less loved or admired. Under the Union Jack, they have no status, as they are servants in the house. An Englishman never forgets that a Hindu is his "fellow-subject." In English colonies, they are feared on economic grounds, and persecuted and humiliated for many other reasons. The French do not trouble themselves much about India. India retains a place in their consciousness only as a country which they unluckily lost to England, and "the loss of India" still forms the heading of several paragraphs in the text-books of history taught in French schools. The French see very few Hindus, except perhaps the porters at Marseilles, who have reason to praise the generosity of Hindu travellers rushing through their country under the guidance of Cook's earthly providence only to reach London as quickly as possible. The inability of the large majority of our people to understand French is another barrier between India and France, for no one can expect the French to learn Hindi in order to know us better. The Germans have learned to admire Hindu genius through Sanskrit

literature, and I was surprised to find that a young man of no high educational attainments had read *Sakuntala* in translation. But the Germans seldom see a living Hindu at close quarters. There are only a few Hindu students and merchants in some towns. The educated classes certainly take a keen interest in India from political motives. I am sure that the Germans would love and admire our people if they could get to know them. But the eternal barrier of language again separates us. It is high time that representative Hindus should master the principal European languages, so that their travels may not be confined to the London-Bombay route, as the peregrinations of a certain noted family were only "from the blue bed to the brown."

In America, the entire prospect changes. America has very little commercial or political interest in India. She is not thinking of our cotton or of the Bagdad Railway, she does not figure India to herself as the paradise of freebooters from Mahmud downwards, or as the Mecca of over-swollen capitalists like the Lancashire manufacturers. The bond which unites her to us is made of finer stuff than the iron of politics or the gold of commerce.

Here I may mention that there is a strange contrast between Indian life in England and in the United States. The Indians who reside in England for study, health, place-hunting, pleasure or political charlatanism do not for the most part represent the best elements in our society.

In America, on the contrary, Indian society is composed of the best elements of the population of the mother country. We have no idle aristocrats, or hungry graduates longing for official favour, or professional politicians combining patriotism with a due measure of regard for the security of their sacred persons and the condition of their depleted purses. India sends her best sons to America.

We have to deal in America with four classes of persons, three of which are worthy of a sympathetic examination, while the fourth is the passing shadow cast by these three against the background of the Fatherland as she is at present. The normal components of Indian society in America are the Sikhs, the Swamis and the Students, with

the Spies as an abnormal gang. These four classes, with accidentally alliterative appellations, constitute the Hindu population in America. By the way, I may mention that the word "Hindu" is used to designate the people of India here, while "Indian" refers to the aboriginal inhabitants of America. So I shall employ the time-hallowed name of "Hindu" instead of the barbarous term "Indian," which has been coined out of the English name of our country. The Americans call everything that appertains to India by the name "Hindu": e.g., Hindu music, the Hindu alphabet, Hindu politics, etc., etc. "Indian" art would be understood to mean the art of the Redskins.

I had better dispose of the spies first so as to have my hands free for the other classes. These peripatetic slaves of mammon sometimes visit our small colonies on a friendly mission, and try to find out secrets which do not exist and to report against individuals whom their errant fancy may pick out for its favourite objects of preoccupation. These worthy gentlemen may be compared to the comets of the sky, while the other classes form the regular members of our solar system out here. They move in irregular and sometimes undiscoverable orbits: they portend evil when they appear, they present a different kind of material from that of the other bodies: their moral substance is so tenuous that every one can *see through* it without any difficulty: and they arouse much attention and controversy at every visitation. These people do not find much scope for their ingenuity in this country, for the vast majority of Indians here have no time for the shallow noisy variety of politics, which forms the *raison d'être* of their existence. The Hindus in America are practical and poor, battling with adverse circumstances, and wish to serve their country through solid achievement and silent resolve rather than by tall talk and empty bluff. So the meddlesome spy finds himself blinded by the light which permeates every nook and corner of Hindu society here, for, like the mole and the bat, he can work only in darkness. He finds his occupation gone in such a healthy and transparent atmosphere of steady work and sincere aspiration as prevails among the Hindus of America. Our people here realise

that it is the foolish patriot who brings gust to the detective's mill and that the best antidote to the poison of espionage consists in the maintenance of a clean and bright social atmosphere in which these pests are choked and killed as surely as germs are destroyed by sunshine. And yet no Hindu group in any part of the world can be altogether free from occasional visits of these amiable enthusiasts for Indian freedom, for they always pose as the most fervent disciples of the most advanced schools of politics. People say that one of them, who recently visited this country, gave himself out as a sannyasi, but these persons can never conceal their real identity from experienced eyes, any more than a decaying corpse can fail to reveal its presence in a house to the sense of smell of the inmates. Young men here are frank and outspoken, and the spies are checkmated by this very feature in their character. There is nothing left for them to discover. We do not try to outwit them here: we bewilder them by the self-evident sincerity of our utterances. If every spy should communicate to the India Office the purport of what he has heard from Hindus living here, the Government would find itself in possession of a fine set of homilies on the value of unity, the lessons to be learned from Japan, the importance of industrial progress, the greatness of the American people, the blessings of democracy, the honourableness of manual labour, the meanness of Theodore Roosevelt and the necessity of education, liberal and technical, for the uplifting of the people of India. These comparatively unsensational topics would form the subject-matter of the conversation of our strange and workmen as reported by a foreign and intelligent spy. For the rest, the Hindus here are too much engrossed in the struggle for life to have much time for real patriotic work. It is all aspiration and expectation. Students who work four or five hours every day as house-assistants or labourers and attend the university lectures for 8 hours or more can have no surplus of energy for other activities. Education and character building are their chief aims, and that is quite right and proper. We can wait for the fruition of their ideas and ideals till they find themselves their own masters and

obtain suitable spheres of work in the industrial or educational life of their country.

So much for spies, of whom I have spoken first, as Sanskrit poets begin to describe the person of a goddess with the feet and work upwards. Following this rule of progression, we next take the Sikhs, whose skill as labourers is now as well-known to the Americans as their prowess in war was to the Afghans in other days. There are several thousands of these people scattered in the States of California, Oregon, and Washington. They are steady, sober workers, except when some of them get drunk, as recently happened at a small town, from which they were expelled in consequence of their riotous conduct in public. They keep their turbans and their faith intact. They earn quite a large amount of money as farm-hands, and live as frugally as possible. They do not learn to speak good English, as they look upon themselves as temporary sojourners in this land of Goshen, and their hearts yearn for the dear old village and the bright sunlight of the Indian skies. They are eagerly sought after by the American farmers and fruit growers on account of their regular habits of work, their temperance and simplicity. Foreign labour is much in demand in this part of the country, and the outcry against it is artificially manufactured by a few zealous American patriots working on the passions of the floating population of idle loafers in San Francisco and other big towns. An American farmer, who owns many acres of fruit-bearing trees in California, thus explained the situation to me:—"You see it's like this. I at first gave the job to American workmen, as I preferred them to foreigners. So would you too. That's nature. But those fellows are all rotten. Sure. They would work for a week, and then one would come and say he hasn't got a shirt, another says he wants a new overall, and so they would get two or three dollars of their wages on Saturday. Then they spend it on drink, and some wouldn't turn up on Monday or go away on another job, and there's all that fruit, thousands and thousands of dollars, being spoiled and wasted. So I had to give the work to your people and the Japs and the Chinese, who cost less and work steady." An American farmer would often

call a Sikh walking along the road to offer him employment. Thus our temperance and the religious discipline of our social life bear good fruit in far-away lands, where our brethren come for a successful career, which is denied them in their own country.

It cannot be expected that the presence of the Sikhs here should give unmixed satisfaction to everybody. They are simple oriental peasants and cannot quickly adapt themselves to the ways and manners of a highly developed and complex social system, which makes enormous demands on the self-restraint, and the good sense of every individual. Thus it is said that the Sikhs are dirty, that they hold aloof from their American comrades, that they sometimes get into trouble with the sanitary authorities for minor delinquencies. I am not in a position to judge how far these complaints are justified. Even if there is a measure of truth in them, that would only prove that the Sikh labourers are erring mortals and nothing more. No one should set up an unduly high standard to apply to their daily life. And it is very unseemly that our own people should give utterance to these superficial and uncharitable judgments, as I have heard them do. On the contrary, we must appreciate the courage and spirit of enterprise exhibited by these untutored villagers. They speedily develop a keen sense of patriotism, which manifests itself in deeds of kindly service to their fellow-countrymen here, in quickened interest in public affairs, in the revival of religious consciousness, in preference for an independent career on their return to India, and in constant readiness to subscribe large sums of money for the corporate welfare. It is to be regretted that their ignorance exposes them to the wiles of many unscrupulous persons who trade on their credulity and simplicity. But this is perhaps inevitable in a world like ours. The Sikh, therefore, gains both materially and morally by his sojourn here. He becomes a changed man. His economic and moral poverty disappears. He learns to respect himself. He no longer thinks that a risaldarship in the Indian army is the summit of earthly ambition for him. He sees that there are other Powers in the world besides Great Britain. Silently but surely, a great internal revolution occurs within him. He cannot be recognised for the same timid, shabby,

and ignorant rustic that landed at San Francisco or Seattle in search of livelihood. This process of material and moral improvement is watched with keen anxiety and many misgivings by interested parties. But it cannot be checked so long as the Sikhs emigrate to this country, as it is a natural and gradual growth due to the new surroundings in which the Sikhs find themselves. Will the antelope remain sickly and pale when once it has escaped to the forest? Will the lion crouch and whine outside the circus? No one can breathe beneath the Stars and Stripes without being lifted to a higher level of thought and action. The great flag of the greatest democratic state in the world's history burns up all cowardice, servility, pessimism and indifference, as fire consumes the dross and leaves pure gold behind. This flag is a moral tonic, a religious intoxicant, more potent than a thousand sermons and revivalist meetings. It is a mighty messenger of hope and good-will, converting the dregs of humanity into its ornaments and pathless deserts into smiling homesteads. All honour to the flag which stands for unity, liberty, tolerance, and individual progress and not for racial self-assertion and bitter memories of the past. Let those who are weary and faint-hearted, come to this ethical sanitarium, where eternal social sunshine prevails, and the wrecks of other climes are wrought into beautiful specimens of restored humanity. Mighty alchemist, wonderful magician of the modern age, lodestar of all and everybody whom the overburdened mother earth has rejected in less favoured lands, loving liberator of those who groan under tyranny, this flag beckons from afar to the old world's victims and outcasts, to its disinherited and persecuted sons and daughters, and says:—"Long as the stars shine in the sky and on my all-embracing folds, all nations shall find peace and prosperity under my protection. Come unto me, ye that are sick and heavy-laden, and I will give you rest."

The benefits of a residence under this flag are reaped in a still larger measure by the third class of people of whom I wish to speak—*viz.*, the students. The Hindu students in America come from the middle-class, which possesses energy and brains, but little money. They are engaged in technical study and generally work for

their living. The practice of supporting oneself by manual labour during one's academic career exercises a very healthy influence on character. It develops self-reliance and resourcefulness of mind. It saves one from many temptations. It induces a more cordial feeling of brotherliness and mutual sympathy. It diminishes improper pride and exclusiveness. It prepares one for a life of hard work and social usefulness. In some cases, poverty acts as a demoralising force and leads to quarrels and discreditable devices to get money. It also leads some youths to set up as palmists, and bogus-Yoga professors, and thus encourages fraud and hypocrisy. But on the whole it acts as a stimulating and steadying agent, and also prevents the students from falling into the snares of indolence and vice. It keeps in check the immature excitability of raw youths, which some shortsighted patriots wish to exploit for the good of the country. It gives them time to develop into responsible and level-headed members of society before being drawn into the maelstrom of current social and political controversies, in which many a promising young man has been lost for want of the necessary ballast. It gives them an experience of the realities of life at an early age, and so makes them less liable to be carried away by outbursts of puerile enthusiasm which burns out like a fire of straw more quickly than it has been kindled. Thus the surroundings of these students confer on them solid advantages, which cannot be prized too highly. Education at the State Universities is very cheap, and there is plenty of work for all able-bodied persons. Many students earn their board and lodging by working from three to five hours a day as house-assistants in wealthy families, as servants are scarce in this country, and only the richest people can afford to keep even a coloured domestic. I have seen ladies of the highest social position cooking their own meals and cleaning the house themselves. America is the land of opportunity for poor, industrious and intelligent students. No one who can lead a rough and simple life need return from this country without a university degree, even if his people cannot send him sufficient money. But a word of warning is necessary. There must be proper arrangements for the return voyage,

and the student should have some one in India to fall back upon in case of serious illness or other emergency. The jobs that can be secured enable the young men to live from hand to mouth: they do not leave any broad margin for savings. Some of our students find themselves stranded here at the end of the university course, when they find that a degree from a Western University does not buy a \$200-ticket to Bombay or Calcutta. A few resort to very dishonest practices to raise money, collect subscriptions under false pretences or become regular writers of begging-letters. Thus care should be taken that such unpleasant incidents are avoided in future, for mean and ungentlemanly conduct lowers us in the eyes of the American people and prepares the way for difficulties in time to come. A poor student who is assured of pecuniary aid for his return passage, need not hesitate to come here. But those who have nothing but energy and pluck to recommend them should stay at home, for these qualities can secure daily bread, but are not convertible into large sums of money. The habit of sponging on others, which is contracted by lazy and indigent students, breeds mutual distrust and embitters social life, for money is one of the most powerful disruptive forces in our midst.

As to the intellectual achievements of our students, it can be said that they acquit themselves creditably in the examinations and gain the goodwill of their professors by their industry and ability. Very few cases of failure occur. The rich and idle class is not represented here. The standard of personal conduct and class-work among the students is, therefore, high, and the prospect of improving their position in life spurs them on to diligence.

I now come to the last class of persons of whom I have to speak—the swamis. At the outset I may remark that there are swamis and swamis. All that glitters is not gold. A few swamis here are downright humbugs, who make religion a mask for money-making and worse things than money-making. They have been seduced by the glamour of this civilisation in its worst aspects. They live an easy and comfortable life, free from the cares of the world and affect aristocratic ways in society. They are busy cheating credulous middle-aged

women out of their dollars. There are some swamis of this type out here. They bring discredit on the Hindu people. But they carry on their predatory propaganda of spirituality without much noise, and do not achieve much success.

The swamis connected with the Vedanta Mission founded by Swami Vivekananda are almost all good and sincere men, who do much good to the American people. One or two of them may fall short of the ideal and I have heard many complaints against one member of the group. But there are black sheep in every fold. Making due allowance for human frailty and the necessity of adaptation to Western methods and environments, I may say that the swamis present a very lofty type of life and deserve the success that they have achieved. When Swami Vivekananda stood on the platform of the Chicago Parliament of Religions in 1893 and evoked an outburst of applause by addressing his audience as "Sisters and Brothers of America," he little dreamed that his work would be carried on after him by a devoted band of missionaries. The beneficial effects of his preaching are visible on every side. America is always on the alert for a lesson in religion from a Hindu. The cultured classes always imagine that every Hindu is a Yogi, or ought to be one. There is a keen and growing interest in Hindu thought. Many earnest inquirers wish to quench their thirst for the ideal at the fountain of Hindu philosophy. I had hardly entered the premises of the Metaphysical Club at Boston, when a lady asked me if I could practise mental healing. Lectures on *Karma* are delivered even by American preachers who understand our theories very imperfectly. Theosophy is well represented in this country, and there is a regular Raja Yoga College at Point Loma in California under the direction of Mrs. Catherine Tingley. Many rich and educated ladies affect to be enamoured of the Hindu religion and burn incense before statues of Buddha placed in their drawing-rooms for purposes of decoration. Several American ladies have even adopted Hindu names and dedicated themselves to the Vedantic propaganda. Prominent among them is Sister Deva-mata, a cultured and earnest lady, who has learned the Vedanta

for two years in India and has now returned to this country to preach it as a holy sister. Her knowledge of our systems of thought is really creditable to her, and it gave me great pleasure to meet her and listen to her lecture on "Breathing exercises" and "The Vedanta as a universal religion." The work of the swamis has resulted in the general diffusion of Hindu ideas among a section of the upper classes, and has given the Hindus the thoroughly deserved reputation of "a nation of philosophers." A Hindu's nationality is a passport to social intercourse in these classes, and the feeling of cordiality with which he is received deepens into one of homage and admiration if the personality of the individual is at all remarkable. A friend of mine has lectured on Indian politics and religion in the remote and inaccessible tracts of Arizona and Southern Mexico, as he was tramping on foot. And he was heard with the greatest interest and even respect everywhere. The Americans are intellectually very wide-awake and inquisitive. They want to know everything about everything. India exerts a peculiar fascination on them as a land of mystery and romance, the abode of snakes, palmists, yogis, mahatmas and elephants. All this curiosity about India is satisfied by the Vedantic swamis, who have gathered small bands of devoted disciples about themselves in different towns. There are flourishing Vedanta centres at Boston, New York, Washington, Pittsburgh, San Francisco and Los Angeles. The society at San Francisco is worthy of special notice, as it possesses a temple of its own, "the only Hindu temple in the Western world," as the managers take care to declare in their leaflets. The success of this society is due to the energy and character of Swami Trigunatita and Swami Prakashananda, both of whom are men of genuine spirituality and enthusiasm. The temple is a beautiful structure, built in Hindu style, which made me somewhat homesick when I saw it after more than 2½ years' sojourn and travel in foreign lands, and thought that this was the only Hindu temple that I should be able to see from this time forward. Visions of Hardwar and Rishikesh floated before my tear-dimmed eyes, and transported me in imagination to those haunts of peace and meditation, which I had seen only to quit

one for the sacred breath
 and the thought-inducing,
 soul-uplifting atmosphere
 pervades every corner
 And I am trying to
 find in the West, where I
 lack of self-development,
 lead to a fruitful issue only
 in a climate, such as
 has bestowed on our



GUNATITA.

the gay boulevards of
 mistress of the world,
 crags of the Alps, the
 Europe, on the sunny
 and the snow-covered
 that bathes the shores
 have always turned
 by love, that sacred
 of Hindu spirituality,
 ents, from Kapila to
 have gone to get
 by communing with
 in hearts—a veritable

training-ground of the spiritual giants of
 India. But here in the West, it is all noise
 and snow and conventionality. The world
 is too much with us. Perhaps I shall find
 the long-looked-for haven of repose in
 Southern California, where a climate like
 that of India makes uninterrupted meditation
 possible, and enables the earnest inquirer to
 practise true sannyasa.

This personal digression may serve to
 enable the stay-at-home reader to gauge the
 depth of feeling which can be evoked in our
 hearts by some passing associations of home
 in our exile. What is a small Hindu
 temple? We have millions of them in India.
 Yes, dear reader, you have millions of them,
 you who bask in the sunshine of the per-
 petual Indian spring and see the lotus bloom
 and hear the kokila sing all around you
 without bestowing a moment's thought on
 them. To you a lotus is but a lotus, but to
 us it is much more. Each of its petals
 represents to us the thousand little things
 which we have left behind, and which we
 shall never see again unless the unexpected
 happens. So my praise of the Hindu temple
 at San Francisco should not appear ex-
 aggerated to you. The other day I remarked
 to an American lady, "I never realised India's
 worth till I left it for good." And then I
 spoke of the unique opportunities for the
 highest spiritual development afforded by
 the climate and the customs of the people,
 who do not think of hauling a spiritual
 aspirant before the magistrate as a vagrant
 and vagabond.

The rush of emotions called up by the
 sight of the temple naturally subsided in
 the Vedantic atmosphere which permeated
 its interior, for does not the Vedanta teach
 us to curb our emotions and feelings? The
 building is adorned with full-size portraits
 of Paramahansa Ramakrishna and Swami
 Vivekananda, executed by loving American
 disciples. The Swamis in charge deliver
 three lectures every Sunday, conduct Gita-
 classes, give yoga-lessons and publish a well-
 written little magazine called the "Voice of
 Freedom." Some of their disciples learn
 Sanskrit and recite the Gita in the original.
 A few zealous Europeans have joined them
 as *brahma-charins* to devote themselves to
 the propaganda. Swami Trigunatita has
 obtained quite a good standing in local
 society, as he has been appointed Director

of Indian Exhibits for the Panama Exhibition to be held at San Francisco in 1915. The swamis have performed a remarkable feat of spiritual power in instituting a Shanti Ashrama, a retreat in the mountains of California, where some of their disciples retire for meditation and spiritual progress for one month every year. We in India may not be struck with the significance of such a fact. But we do not know these restless noisy Americans, who are always hankering after some sensation. They have no inner life. They are as averse to meditation as to murder or mormonism. They must be drilled and disciplined to gain that mental equilibrium which even the noblest among them do not usually possess. As well tame a tiger or bind the wind as get an American to retire to the mountains for meditation! He cannot understand that the hidden sources of all true life lie far away from the senate, the market-place, the theatre, the stock-exchange and the church. And the Shanti Ashrama, founded by the swamis here, is an eloquent index of their efficient propaganda. Here at last the Americans derive some real benefit from the Hindus. I shall quote from an account of the institution from the pen of an American Vedantist:—

"Save for the tinkling of cowbells and the last low twittering of nestling birds, the spell of the evening silence was unbroken. The deeper hues of the western sky, above the purple shadows of the hills, announced the close of another day of peaceful meditation. Such hours of intimate communion with the Unseen were the happy portion of the thirty-five members of the Vedanta Society of San Francisco, who spent the month of June of the present year at the Shanti Ashrama of the Ramakrishna Mission of Calcutta, situated in the San Antonio Valley in Santa Clara county, California.

A veritable pilgrimage it is to this secluded 'Peace Retreat.' Distant some fifty miles from the nearest accessible rail-road station, the Ashrama is ideally located for the purpose to which it is devoted.

In the quietude of this wilderness, the stressful life of the city is forgotten. In a spot hallowed as it has been by the presence of those who have renounced the fleeting shadows of a worldly life one's spiritual perceptions are quickened, and a deeper knowledge of life's meaning is evoked. Three classes daily on the meditation platform in the higher Yoga-practices, lessons from the Bhagavadgita with questions and answers at the table following the two meals of the day, a ladies' spiritual class, the different working parties of the gentlemen, and the Sanskrita classes were the events about which all the activities of the camp centred. Thus passed the days at the Shanti Ashrama. Early rising, simplicity in diet, self-control, concentration, and watchfulness over the senses

were observed by the student that higher self-consciousness place of retirement tend
Voice of Freedom, August 1

It is difficult to believe have been written by Shanti Ashrama, with pline of the daily life shallow and sense



SWAMI PARAMAHANSA

according to the high religious life, is the Vedanta movement he prosper!

There are other factors the swamis take their and that their pupils in religious inquiry was as Parisian women address every spring. A celebrated in the Hindu and the bridegroom be This regulation of shows that the four church are being laid sight. From being a Vedanta will thus be a religion for these people cant event was the

birth-anniversary of Paramahansa Rama-krishna on March 20, when the audience fasted the whole day and remained in one posture for 15 hours during the service! This achievement is a surer token of the members' love and devotion than the amount of subscription collected by the society. And for the Americans, it is really an achievement. These people go to church every Sunday after stuffing themselves with bacon and eggs in the morning, so that all the avenues of spiritual experience may be completely closed when they listen to the sermon. It is a great tribute to the wisdom and moral power of the swamis that they have been able to teach even a few of these overfed self-complacent Americans the value of restraint and self-mortification as practised by earnest Hindus of all denominations. It is nothing short of a miracle to succeed in persuading an American audience to fast and sit still for 15 hours at a stretch!

I quote a few sentences from an account of the celebration contributed to the pages of the "Voice of Freedom" by Mr. Henry Fay Page, an American member of the Vedanta Society:—

"On no other occasion of a public nature does devotion express itself so fervently as in the celebration of a spiritual hero, and it was in this spirit of reverent remembrance that the members and friends of the San Francisco Vedanta Society observed the birthday anniversary of Sri Rama Krishna Paramahansa, at the Hindu temple in San Francisco, California, on the 20th of March, 1910.

Amid the fragrance of flowers and incense, a twenty-four hours' continuous service, beginning at six o'clock on Sunday morning, was conducted by the teacher of the local society, Swami Trigunatita, assisted by Swami Prakashananda, who delivered the morning and afternoon lectures. At the midnight hour, with all the impressiveness that thrills the heart throughout India, the Hindu form of worshipping the Supreme Lord and His manifestations took place. Thus, devotedly and fittingly, was the memory, nay, the living presence, of Sree Rama Krishna, honoured by those who have caught somewhat of the spirit of His disciples. To Western hearts, long yearning for that message which alone could assuage their thirst for Truth, came the childlike yet triumphant song of Rama Krishna. "O Mother Divine! I want no honor from men, I want no pleasure of the flesh. ... Mother, I am without bhakti, without yoga, I am poor and friendless. I want no one's praises; only let my mind always dwell in the lotus of thy feet."

(H. F. PAGE.)

Thus do the swamis slowly and silently work for the spiritual progress of these people. They are revered for their holy

lives, and their pupils are really devoted to them. An American lady, speaking of Swami Paramananda, said to me:—"He is a beautiful personality. I can never tell how much he has done for me."

To guard against possible misunderstandings, I may state that I am not a Vedantin at all. I believe that metaphysics is as stupid and false as superstition. But I admire persons of all creeds who work for introducing the discipline of idealism into human life, to whatever church they may belong. I am also interested in the success of these Vedantic missionaries as representatives of that spirit of enterprise and self-denial which is transforming New India. Their work is part of the great renaissance which is breathing new life into Hindu society.

Buddhism is not well represented in America. This is a great loss both to the East and the West. Many admirers of the Anagarika Dharmapala are found in different parts of the country. But there is no permanent propaganda.

In this part of the country, there are many persons who lovingly cherish the memory of Swami Ram Tirtha, and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, "Surely you can pay the expenses of holding the meetings." He was the greatest Hindu who ever came to America, a real saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the "Universal Spirit" whom he tried to realise.

It would require a long article to tell of the good work done here by the late Mr. P. C. Mazumdar, and other Hindu preachers. Suffice it to say that all genuinely spiritual characters are appreciated by the Americans and help in elevating these people to a higher plane of thought and action.

Some critics may ask why these Swamis go out to work in America, when there is so much scope for them in India. The same reproach is levelled at the heads of Christian

missionaries, who leave the benighted and demoralised population of their own large cities and try to convert the heathen in China and India. Such objections betray a very imperfect knowledge of the workings of the moral forces in man. The wind bloweth where it listeth, and no one can say where it cometh and whither it goeth. One man is lifted out of himself by an ideal which leaves his neighbour quite cold and unsympathetic. Let every one dream his dream and make it true. I need not impose my dream on all. Moral energy takes myriad forms in its manifestation. All of us have not the same gifts and the same mission. You may as well find fault with the rose for not being a violet and quarrel with the cuckoo because she is not a nightingale. Art, literature, science, politics, war, exploration, religion—each one of these appeals to some one, and he begins to love it with his whole heart and soul. Let us not be narrow and one-sided in our judgments. Let each man choose his sphere of work for the service of idealism, as a woman chooses her husband, and let him be faithful to his vow. Again, we must remember that when a national revival rouses the dormant energies of a people, they attempt all enterprises and strive to reach many goals. The pent-up energy seeks new fields for its exercise. Heroism counts its martyrs and votaries in all branches of human endeavour. The life-giving elixir rejuvenates the whole body politic. The spirit that led Columbus to America took Luther to the Diet of Worms, and the impulse that drove Bruno to the stake conducted St. Xavier to Malabar. Galileo, Erasmus, Pizarro, Magellan, Luther, Zwingli, Knox, Loyola, Caxton, Shakespeare, Bacon and Calvin, all the men of the Renaissance in Europe derived their power from one and the same source. Even so, we are all impelled by the same spirit, all of us who believe that life is meant for achievement and not for enjoyment. That is the common creed of our Keshab and Dayananda, Mahendralal Sirkar and Anandibai Joshi, Bankim and Rabindra, Arabinda Ghose and Tilak, J. C. Bose, Sayaji Rao Gaekwar and Vivekananda, Munshi Ram, Lajpatrai and Parmanand—all heroes of New India, who have distinguished themselves in art or science or politics or religion. So let everyone appre-

ciate whatever is achieved by others instead of carping at them for not following his particular methods and ideals. If we bear this in mind, we shall see that all Hindus who have laboured to accomplish tangible results for the good of the people are worthy of praise. It is in the same spirit that we should judge those self-sacrificing swamis who are "making Hinduism aggressive," because they cherish that dream and are sincerely devoted to it.

Further, we should consider that India should also give something to other nations instead of always begging from them. Our students stand at the doors of Germany, England, Japan and America as humble suppliants for industrial education. What do we offer to these countries in return? Have we no self-respect? Or are we intellectual paupers who have nothing with which to repay the debt? It behoves us to cease from appearing in the world's fair as mendicants. We should also exhibit our goods, in exchange for which we demand the valuable articles discovered and perfected by other nations. The gain in self-respect more than counterbalances the loss to India of the direct services of a few workers, who should in all probability have been hampered and hindered in their activities at home. Modern India is a pupil and beggar in all sciences and arts—from soap-making to biology. But she can offer to the world two things which are sufficient to pay for everything that she receives—her systems of philosophy and her ideal of a religious life. Modern India is fallen and helpless, but she produces a few individuals in each generation who are really the salt of the earth, if they but knew it. Hindu society as a whole is extremely corrupt and demoralised, and cannot be put on a footing of equality even with backward Western countries like Portugal, Spain, Bulgaria or Italy. But out of its bosom, like lightning from the dark clouds, there arise from time to time a few men, who are the peers of Emerson and Tolstoy, and who would exercise enormous influence on humanity, if they came out into the wide world. So the dead systems of ancient philosophy and the living specimens of ideal humanity are the two great gifts that India offers to other nations. What more can the world desire?

Wisdom and virtue in exchange for the secrets of manufacture and mechanical science—it is too generous an offer! From this point of view, too, the work of the swamis is necessary and useful. Let India also contribute her quota to the intellectual wealth of the world instead of selfishly trying only to get as much of it as possible without giving anything as her share.

In conclusion, I should put on record my conviction that Hindu society still contains elements of vitality, but they must be found out. The spirit of self-help and the creative energy displayed by the Hindu labourers, students and swamis in America cannot belong to a dead nation. India is not dead, but living. That is the cry that instinctively rises to the lips of a traveller who sees the Hindus at work in America. There is that spirit of the old Aryans who colonised the country, and developed schools of learning and philosophy. All that life is being lived over again here, the Sikhs representing the sturdy Aryan settlers, the students living the life of the brahmacharin, and the swamis founding ashramas like those of Agastya and Vashishtha to convert the "barbarians." The change that the average peasant undergoes during his sojourn here shows that, deep down in his heart, there is hidden the fire of social feeling and enthusiasm, which alone can consume and destroy the ills from which we are suffering. Thus my loving heart sends to all my countrymen a message of optimism. They say there is a silver lining to every cloud.

At present, the people who live in India see only the dark thunder laden ominous clouds and the sun seems blotted out for ever. But I have *seen* the silver lining which is invisible to them: I have found it in Europe and America, but mostly in the latter country, for here I have discovered character and perseverance, self-denial and hard toil. Here I have seen that our countrymen can develop the noblest virtues and achieve the most solid results even under unfavourable circumstances. Here there is little talk but much work, little speculation about the future but much actual achievement in the present. These are the qualities that go to nation-building, not fantastic religious or political theories, or eloquent speeches and articles.

India is not dead but living. Much is being done abroad which is not known at home. Let all work sincerely and silently, in the hope that time, which ripens the grain and brings the spring again after winter, which evolves the animal from the stone and man from the animal, which leads the savages of central Europe to the primacy of the world in art and science and bestows on the erstwhile slaves of Rome the empire of the globe, time, the mighty architect, the healer of all wounds and the avenger of all wrongs, will lead our efforts to final success after our ashes are mingled with the eternal waters of the holy Ganga.

HAR DAYAL.

BERKELEY, (Cal.), U. S. A. }
April 28, 1911. }

ART AND ART-CULTURE

THE present age in India is one of revival and reawakening. India is looking forward to a general uplift in nationalism. Old ideas are being recast into new ones to keep pace with the changes that are taking place. Our reformers are facing the situation and attempts are being made for a full organisation in all the phases of activity that form the basis of true nationalism. And it is very

cheering to find that æsthetic culture is not altogether neglected; nay, it is recognised as playing an important part in the struggle for national advancement.

The necessity for art-culture has not yet been fully appreciated. The sudden resuscitation of oriental and Indian arts based upon past traditions that have come down during ages is being treated at present more or less as an enigma by casual and

indifferent observers. But putting the prejudiced or the thoughtless people on one side, the number of thoughtful and cultured people who recognise the deep significance of our efforts for the revival of our national art and thereby reviving the aesthetic sense of the nation is steadily growing. It is high time that we had a general resuscitation of all arts in our country, and some of us, at any rate, are beginning to hope that the day is not distant when there will be a complete renaissance in India and she will produce things of beauty which will be a joy for ever to the whole artistic world.

We believe until now the necessity for a re-generation of art-culture in India has never received serious consideration. A few years ago it hardly occurred to any one that aesthetics should have an important place in national regeneration in India. The inner significance of art was almost forgotten and its existence was not felt to be either essential or important. The culture of art had already been neglected and its share in nation-building was nearly forgotten.

In these circumstances it is scarcely to be wondered at that inferior modern art found ready acceptance and a market in this country. Our people did not remember that it was in this country that the primitive conception of aesthetics quickened into life and it is still in this country of ours that we have some of the greatest and the noblest achievements of art. In every part of India relics of art are still to be found which rank amongst the highest art-treasures of the world. In the north we have in the dreamland of Kashmir the ruins of Martanda, which takes us back into the pre-Buddhistic age and still stand as emblems of pure Aryan art arrived at a stage of high perfection. The relics of Indraprastha and Hastinapur—the ancient Hindu cities near Delhi—are still full of a living and a glorious memory. Every stone there has a story to tell and a lesson to teach if only we had the ears to hear and the mental receptivity to learn. The city of the great Moguls—Delhi—is singularly suggestive of the grandeur which a flourishing art could achieve under imperial patronage. The Taj—pure and beautiful as a drop of dew on a lotus leaf—stands on the Jumna which flows murmuring and rippling past, telling

the simple story of a woman whose memory was passionately cherished and adored by her Imperial lover. No lovelier or more imperishable monument of a deathless love has ever been erected anywhere in the world to delight and amaze generations past and present and yet unborn, and fill them with tongue-tied wonder. Not only in the imperial magnificence of its conception but also in the vestal and virgin purity of its design does the Taj stand a dream in marble, without peer and beyond compare.

The Buddhist temples and monasteries of Nepal are radiant with a glory of traditional art which will ever be a striking example of the development of art under the influence and patronage of the faith and religion of the people.

In the south we have the remains of the old city of Anuradhapura in Ceylon which are still majestic in their beauty. The extreme south of the peninsula is decked with innumerable shrines which are places of great attraction to pilgrims. The shrines at Madurai, Rameswaram, &c., are specimens of highly finished architectural sculpture.

In the east we have the whole of Orissa dotted with the finest examples of high class architecture and engineering skill. The black pagoda at Konarak stands as a mammoth conception of unique antiquity and is probably the only sun-temple extant in India, if we except the Martanda Temple in Kashmir. It towers high and above the surrounding sandy waste as a landmark of a lost art. The temples at Bhubaneswar, at one time numbering thousands, are still numerous and cover an area of some miles.

They are all characterised by the exquisite elegance and fineness of detail of sculpture which are the special features of Orissan art. It can safely be said that no finer carvings on stone can be seen anywhere.

Then we turn to the west where the boldest and the grandest culture of art was achieved. The Buddhist abbey at Ajanta, the rock-cut temples of Ellora, the caves of Bhaja, Karli and Elephanta are marvellous specimens of monumental sculpture. The fresco paintings in the Ajanta caves are not only unique in style but they head the list of all the finest old paintings of the world. Nowhere exist paintings so old and so beautiful, so bold and yet so

mpressive. Each and every drawing is wonderfully perfect and will inspire the artist and the art student for all time to come. What must have been the gifts of the men who made these paintings with a freedom, boldness and sureness of touch unsurpassed in the annals of art-culture in the world! Each grouping is absolutely perfect and equally effective. Each decorative painted panel is a triumph and a glory; any artist of any age would long to copy them. It is an inexhaustible library of paintings of the highest order, finished in an age when men were thoughtlessly supposed to be primitive and uncultured.

The rock-cut temples of Ellora stand as records of the boldest achievements in architecture and sculpture. They are crowned with a halo of glory that has never been claimed anywhere else in the world. The whole idea is heroic. The very conception of chiselling an exceptionally fine temple out of a rough rugged hill and making the whole fabric quite separate from the mother hill, is a marvellous tribute to the ingenuity and inventiveness of the human brain. And then the unparalleled skill with which every single and minute detail was executed is quite inconceivable when one sees that the whole finished thing—with all the fine projections and details of sculpture—is still a single solid block of stone which was once a part of the adjacent hill!

The great and high halls of worship—Chaityas—the beautiful Biharas, bear eloquent testimony to the energy and skill required to bring out such results. The artists were devoted to their religion and they were yogis whose persistent energy—*Sadhana*—created an achievement pure and grand and truly worthy of the religion they followed.

These are some of the important centres of Art-culture in India. There are many others of less renown but by no means of inferior quality. But in spite of the presence of all these, the culture of Art in India at present is in a state of marked decadence. We are told that architecture and sculpture are living arts in India. This remark holds good of painting as well and it has very recently been demonstrated by the new school of Calcutta founded by Mr.

A. N. Tagore whose idea is to revive oriental painting on the traditional basis of the past. This school is still in its infancy and will take some time to show more of the scope and attainment to which it aspires. But if arts do live in India they are in a moribund condition and badly want encouragement and patronage both from the Government and from the public. The neglect by the Government as well as the wealthy men of the country is starving by inches the spirit of the fine arts in India. The practical side of how this revival may be effected is matter for separate treatment but it will not be out of place here to say that there are still artists, painters, architects and sculptors who if properly encouraged are capable of producing things which would be entitled to be placed on the same level as the glorious achievements of the past.

The princes and people of India can easily recall to life the vanished glories of art in India. But how can this be effected? How is the Government to be approached and asked to encourage the cause of art-culture in India? How can the wealthy classes be convinced of the fact that it would be glorious on their part to patronize the native arts of India and thus raise the country in their own estimation and in that of others? This is a problem which badly wants a solution. The solution will be coming of itself only when the people are better educated and are capable of realising the interests of the country better. The appreciation of art depends on continuous culture and the development of taste. But unfortunately such application as exists does not tend in the right direction. All the indiscriminate patronage goes to the so-called European art and hideous daubs which are an outrage to the aesthetic sense and are uncomplainingly and even vaingloriously endured.

As long as this want of discrimination on the part of the public exists, there is absolutely no hope of the real development of Indian arts. But as the ideas of the country are getting fairly advanced in many directions we may hope that we are not far from the day when the true spirit of orientalism in arts will be widely appreciated in the right way and will help to invigorate the existing arts of the country.

The nation that can sense the true and the beautiful in art is marked out for greatness. Did not Sir Edwin Arnold say that the Japanese are a nation of born artists? So were the ancient Greeks. The Japanese in their long Kimonos and with their dainty ways were believed to be effeminate and to lead a butterfly existence. What does the world think of them now? Art is not effeminate but chaste and stern and co-exists with prowess and puissance. The remnants of Indian art have been handed down to us with the treasures of Indian thought and the deeds of Indian daring. Indian literature, Indian philosophy, Indian heroism and Indian art flourished side by side, testifying to physical, intellectual and moral development of the highest order. Now that there are signs of a national awakening in India there must be a stir and a forward movement all along the line, and the revival of art is one of the signs of the time that is coming. Nation-building is a slow

and laborious process, but it is a structure in which all the parts must harmonise. Like the shawl-makers of Kashmir the builders of a nation have to work to the tune of melody and the entire movement is rhythmic, every department of activity responding to the true worker as every key of the gamut responds to the touch of a masterhand. Let art find its true place in the palace of the nation and let its devotees receive the recognition they deserve. Along with sustained patriotism let us cultivate the aesthetic sense, the super-sense that raises man to the pedestal of a god, so that the nation that will be ultimately evolved in India may be a nation full of an overwhelming love for the Motherland, full of thought, full of chastity, full of the subtle sense of the beautiful in creative art, full of gentleness and full of valour.

SAMARENDRANATH GUPTA.

LAHORE.

PREHISTORIC INDIAN HISTORY*

RESEARCH into the sources of our own history is rapidly becoming a passion amongst us. All national consciousness must think in terms of history. The individuality of a people is as truly determined by their corporate memory as is the personality of each one amongst us by our private accumulation of psychological impulses and associations. This is why, with the waking of a national sense there is an inevitable renewal of the consciousness of national origins. Especially will this be the case when the effective stimulation has consisted of the impact of a new race and a foreign culture, upon the nationalising population.

In the book before us by a late Commissioner of Chota Nagpur, this position of conflicting cultures uniting to give birth to fresh cycles of civilisation and new growths of science, so far from forming an exceptional or catastrophic episode, is seen to have been the most normal incident in Indian History for tens of thousands of years. With all our thirst for history it is difficult for us to know where to turn for the guiding lines of the past. It is not easy to tell what elements in our own environment are historically the most significant. For this some wider basis of contrast and comparison was absolutely essential. The Hindu culture of the past has been distinguished for its intensiveness, its

precision of detail, its profundity within a limited area. The European outlook may strike us as superficial, but we have infinite need of its extensive and synthetic conceptions. The place of India in the world ought to be as firmly defined in the background of the Indian scholar's mind as the succession of epochs that have made her what she is. It is this fundamental framework that gives dignity and commonsense to the work of students. We have in the past cherished a grievance more or less justifiable against the European mind, for what we have called its grudgingness of time. As against the 432,000 years of the Kaliyuga, and kindred enumerations, of our own forefathers, the European scholar places the battle of Kurukshetra at 1500 B.C. and gives something like a century apiece to such phenomena as the making of the Vedas or the Upanishads or the growth of a religion! Neither of these alternatives commends itself to us as serious history, and we cast about in vain for the elements of a more reliable chronology.

Those elements are abundantly provided in the book before us. Here we find a European mind of the highest culture and imbued with profound respect for Indian civilisation, at work upon a scheme of history which to its thinking goes back something like 25000 years. The leading idea of the author is that myth, ritual, and custom, have not grown up haphazard, but have been definitely and scientifically determined by changing permutations and combinations of alien races. Hewitt, as commissioner of Chota Nagpur

* I. F. Hewitt *Primitive Traditional History*, in 2 volumes. Published by Parker & Co., London and Oxford. 1907.

necessarily enjoyed unique opportunities for the study of forest races, and seems to have had a genius for aboriginal languages. In the investigation of the varying land-tenures, religions, and traditions, of contiguous castes and villages he was evidently struck by their similarities and analogies to those of early races elsewhere, such as the Gauls and Celts of Europe, the fireworshipping Finns, the Hittites of Asia Minor, and the Egyptian cat-worshippers. He speaks of the fertile soil and kindly climate of India which have "in the course of ages made her the motherland of a blended population, formed by the union of the black indigenous tribes of Australoid and Negritic origin, with the yellow Mongolic Finns and Tartars, and the brown, reddish, and white immigrants who have come thither from every region of Asia and Europe, all of them seeking this fabled paradise of the South as the goal to which their wanderings were directed" (p. 89).

In the article on *Mythology* by Mr. Andrew Lang in the *Encyclopædia Britannica* (10th Edition) we have a good example of the customary way of interpreting the early stories of religious faith. With all Mr. Lang's interest in this subject he is unable to overcome his disgust at what he considers as the juxtaposition in the Vedas of the idea of savages with the highest speculations of theology. According to Hewitt, even the mythological ideas of savages are worthy of profound respect. He says, "Those who thus condemn the primitive founders of civilization as brutal and ignorant savages who left behind them, instead of history, lying stories impregnated with supernatural events and telling of actors with supernatural powers, appear to forget that it is to these people they owe the foundation of our institutions, that it was they who first began to clear the woods, to till the fields, to organise village, provincial, national, and tribal government, to institute local and maritime trade, to tame and tend cattle, to introduce manufacture, and to organise the education and training of those children who were to hand down to future generations with continuous additional improvements the knowledge derived from their forefathers. It is impossible to believe that the men whose stubborn perseverance and wisdom is so deeply imprinted on the social fabric which they have left behind them, could wilfully have left as legacy to their children a heritage of senseless beliefs or that they would have added to their arduous work of pioneer toil the useless labour of concocting lying stories, nor would they, unless they had thought them to be scrupulously truthful, have claimed for them the sanctity of divine revelation which was reverently given to them in the infancy of national religions." According to this writer the ceremonies of a people form a kind of map or picture of its history and beliefs. "There is no detail of a *pūjah* or a legend which is without a meaning. He points out that in this primitive history, framed by priests, long ages of the past are given in a sort of bird's eye view. This history afterwards gave place to that of the tribal bards who sang the praises of national leaders, changed the old gods and heroes into individual kings and completely forgot the meaning of early mythology. Hence the whole fabric tottered and fell. Annals and chronicles took the place of myths. And reconstruction is now only possible by careful search among the ancient ruins. In these researches, we must remember, he says, that every race-aggregate,—Hindu, Persian, Celtic or what not,—is composed of

various groups, many of whom emanated from different and far distant lands, and each of which began its career as a separate and alien tribe, united within itself by its traditional history, ritual and tribal customs, and also by its method of worshipping its parent-god who ordained the perpetual succession of weeks, seasons, and months by which they measured time. Emigration, he says, in early conservative days, "was a tribal movement, and not as at present that of individuals and sometimes of families. Each emigrating section of a tribe took with it from its starting place its complete tribal religion, time reckoning, customs and ritual, and retained these unchanged wherever it went. Change in these was then unpardonable, and to minds as then constituted an unthinkable impossibility, unless they amalgamated with other races they met in their wanderings. It was then thought lawful and indeed necessary to frame a new foundation of rites, beliefs, and customs by piecing together those of the tribes forming the new union, and these changes were fitted into the tribal story, which thus became a national drama in many acts forming the charter on which they based their right to exist as a separate nation."

Another point for which Hewitt admires the system of primitive man was the sternly despotic education of the forest races which imparted such "conquering force" to their children that they were able eventually to spread their village institutions, beliefs, and customs over all the countries of the ancient civilised world. He vindicates the great historical sense shown in Hinduism by saying "If all the later writers of ancient history had been as careful in preserving the records of the past as the Vedic Brahmins were, our present knowledge would not be so much in need of revision as it is now."

In the synthesis of Primitive Traditional History there is place for all that is known of Mexico, Austral Africa, Egypt, Etruria, Ireland, and Scandinavia. The actual method employed is the sequence of year reckonings by which wonderful and unexpected connexions are clearly demonstrated. The wildest dreams of patriotism have not imagined such importance for India as is here ascribed to her by an English scholar. The Vedas are treated, not as a single deposit of literature but as contemporary with long ages of traceable developments. In short he says "The whole ritual of the Indian Church, as expounded in the Rig Veda and the Brahmana ritualistic manuals was that of the worship of the gods who measure time, and it was the successive phases assumed by the forms of worship altered with the changing computations of the year which distinguish the epochs of national chronology; and these changes were, as we have seen, all connected with the advent of new immigrant races who became in course of time united in one composite nationality with those who have preceded them."

"Records similar to those orally preserved in India by the priestly guilds were handed down from generation to generation by the Schools of Prophets among the colleges or leagues of dervishes or ceremonial priests of Asia Minor, South Western Asia, and Egypt, and similar guilds framed and ruled the national rituals in Greece, Italy and all other countries in which organised tribes established themselves as separate nationalities, and in which the trading merchants of the Indian Ocean established themselves as controllers of government."

But the system of organisation began to decay rapidly during and after the wars preceding the conquest of the Gotho-Celtic Aryans who brought in a new spirit of individualism which was essentially antagonistic to the communalism which had formed and dominated the civilisation of the trading and agricultural races of Southern Asia and the countries in the Mediterranean basin. But after the newcomers had established their power, and when they began to organise a government founded on peace and not on war, they, like the German races who overthrew the empire of Rome, found that this could be only done by enlisting the services of those who had been trained in statesmanship under the previous Government. Hence in India the Brahmins and trading and artisan classes gradually began to recover their former influence, and in the organisation of Vedic ritual and theology the new system was as we have seen firmly based on the earlier creeds and embody their old traditions."

It is a little difficult to follow the author in his view of the great antiquity of pre-Buddhistic Buddhism. His style of writing is somewhat involved and this added to the difficulty of the subject renders his astronomical equivalents for stories told in the Jatakas somewhat obscure. But this statement does not hold good in equal degree of his picture of the two great civilisations of early India, namely, that of the Bharatas succeeded by the Aryans. This Bharata civilisation he paints as an age of supremacy of trade guilds. These trade guilds, emanating from India and Persia, and anxiously conserving their ancestral creeds and customs by way of maintaining their own nationality unimpaired became in every place where they settled both powerful and prosperous. They have

became invested with ruling and directing power in such places as Babylon, Crete, and Egypt. Under these influences amalgamations of neighbouring alien tribes arose, resulting in the formation of new races, and these included in their ritual and national creed the various phases of the changing religious and political beliefs and customs of the merchant races whose numbers and influence were continually recruited from India and Persia. One of the early political ideas that Hewitt finds most significant of the diffusion of this Indian culture is that of the centralisation reflected in the expression *chakravarti rajah*. What Kashi was to India, or Nipur to Babylonia, that Delphi became to Greece and Thebes and Memphis to Egypt. And they became so, as Hewitt believes, by direct and conscious imitation.

Like all true scholars our author insists again and again on the fragmentary character of his own achievement and speaks with vigorous hope of the success for which future workers may look. He reminds us that anthropology, ethnology, and theology must always occupy a very conspicuous place as guides to statesmanship and national government. And he points out that these can never be mastered without a knowledge of the past history recorded in the traditions, ritual, and customs of those races who have successively in point of time been leaders of human progress in different ages and countries. Does it not appear to us who long so ardently for the reconstruction of the historic consciousness of our own past, that there may be infinite truth in the Bengali proverb which says 'This world is full of jewels, all that is wanted is men to pick them up'?

THE NIVEDITA OF R. K. V.

THE CRISIS OF 1873 IN THE UNITED STATES OF AMERICA

AFTER the conclusion of the Civil War, the Americans, with that wonderful energy for which they are remarkable, immediately turned their attention to reconstructing their Union on a more stable basis and repairing the waste which the war had made. The chief political problem which engaged the attention of the American statesmen was to bring the distant Western and Southern Commonwealths under more effective Federal influence. The chief economic problem which demanded solution was to open the yet undeveloped vast regions in the Middle West and the North-West to cultivation and commerce, and to develop the immense agricultural and mineral wealth of those regions. For the solution of these problems nothing was deemed more important

than the development of transportation facilities. The Americans, therefore, devoted their best energies to the construction of railways.

There was an abundant supply of the requisite capital and labour. The victory of the Union over the rebellious Southern States instilled new inspiration and confidence into the minds of the Northern people and gave fresh energy to Northern life and activity. As a result much wealth which had been hoarded during the war came out and sought investment. The emancipation of the slaves resulted in the supply of a vast army of free labor--though inefficient yet more productive, as it must be, than slave labor. Moreover, immigration was pouring in fast under the pressure of inexorable military

service and the danger of war in continental Europe. And it was largely due to this immigration that the population of the grain states of the West increased to the extent of 42 per cent. between 1860 and 1870. The danger alluded to also induced the wealthy classes on the continent to send their money to England and the United States for safe-custody, or for investment, or for other employment. This made capital abundant in America and the rates of interest fell. A huge structure of credit was built on this capital, and thus the real amount of capital seeking employment was far in excess of its *material portion*. This abundant supply of capital and labor, coupled with the encouragement extended by the Government through the operation of the Homestead Law and the offer of extensive "land grants" to railway companies, hastened the opening and settlement of the vast undeveloped regions of the west.

The circumstances stated above gave rise to an extraordinary activity in railway enterprises. This activity immediately assumed a speculative character, and a perfect railway mania sprang up in America. During the years 1850—1859 the average annual increase of new railways was 2159 miles, and during the years 1860—1867 1311 miles. But for some years after the last-named period the increase of railway mileage was enormous. The following table will show the extent of the mania which was prevalent during these years for the construction of new railways:—

YEAR.		MILES.
1868	...	2979
1869	...	4953
1870	.	5690
1871	..	7670
1872	...	6167

The extraordinary expansion of railway enterprises was accompanied by a corresponding expansion of the iron trade in consequence of the enormous demand for railway material. "There was a great speculation in iron. Prices rose rapidly, and mills and furnaces were multiplied."² Thus, while between 1855 and 1860 there was an increase of 121,000 tons in the output of pig iron, and between 1860 and 1865 an actual decrease of 10,000 tons,

² *Fortnightly Review*, Vol. 25, p. 816.

between 1865 and 1870 we see a sudden increase of 853,000 tons in the output. The nature of speculative expansion in the iron trade will be still more clear from the fact that, during the period in question, the ratio of rise in value was far greater than the ratio of increase in the product, as is shown in the following table:—

YEAR.	PRODUCT IN TONS.	VALUE.
1860	821,000	\$20,870,000
1870	1664,000	\$69,640,000

The provision trade also became equally prosperous from the requirements of the large number of labourers engaged on the works. And this fact explains the enormous expansion of the area of cultivation and increase in the agricultural product during the period in question.

Periods of high industrial activity are commonly associated with rise in wages and prices. We find that the period under consideration was also characterised by the same phenomena. Thus, between 1840 and 1864 the relative average price for all articles (taking such price in 1860 as equal to 100) was almost constant at 108, with slight variations between 1845 and 1849 and between 1850 and 1854; but the price suddenly rose to 118 during the period 1865—1869, and to 121 during 1870—1874. On the same basis of calculation we find that between 1840 and 1864 the relative rate of average wages in all occupations moved between 87 and 98; but the rate suddenly rose to 105 during 1865—1869, and to 145 during 1870—1874.³

Referring to financial items we see that capital, which was so abundant during 1866—1869, became scarce during 1870 and 1871 because of the speculative expansion of industries and the excessive demand for capital arising out of that expansion. Rates of interest became very high. In the normal condition of the money-market the rates for call loans are 2 or 3 per cent. below the commercial rate, but in the autumn of 1872, stringent as the market was, call loans interests rose much higher than the commercial interests.⁴

A financial paper commented:

"For two years prior to the financial crisis of 1873 the money-market worked with extraordinary closeness,

³ The Aldrich Senate Committee Report of 1893 (Washington).

⁴ *Fortnightly Review*, Vol. 25, p. 818.

the rates paid to call loans occasionally reaching $\frac{1}{2}$ of 1 per cent. per diem in addition to the legal rate of 7 per cent. per annum. The remarkable stringency in money arose from the immense demand which sprang up from new railway enterprises and also to supply the general speculative operations.

Another most important characteristic of the period is to be found in the movement of bank *discounts* and *deposits* on the one hand and *reserves* on the other. Thus in New York City loans and discounts increased to 24 millions of dollars between 1872 and 1873 with an actual decrease of deposits. And "the expansion of bank loans," says Horace White, an eminent American writer on finance, "is a noted phenomenon of periods antecedent to commercial crisis, so much so that one might almost venture to estimate the nearness of a crisis by comparing the tables of different periods." As regards reserves, the following indications are instructive. On the second of October, 1871, bank reserves in New York City exceeded requirements by only \$3,666,943. On the third of October, 1872, there was a deficiency of reserves of \$1,131,436.*

The economic situation of America during the period in consideration has been briefly characterized by a writer with "a rise of prices, great prosperity, large profits, high wages and strikes for higher, large importations, a railway mania, expanded credit, over-trading, over-building and high living."† It is clear that economic enterprises assumed a highly speculative character and underwent over-expansion, and consequently resulted in virtual *over-production*—of services or commodities—actual or potential. A crisis was the necessary consequence.

The crisis first affected the railway enterprises.‡ It began on the 17th of September, 1873, with the failure of the New York and Chesapeake Midland Company. Up to October 10, 1874, the number of railways in default was 108. The amount of bonds passed was \$497,807,660. The largest number of railway bonds in default at any one time happened in July or August, 1874. By February 20, 1875, the number of companies in default was 122, and the

amount of bonds passed \$567,028,639. The railway insolvencies during the crisis reached such a tremendous proportion that a new system of corporation regulation came into use all over the United States, viz., the railway receivership. The insolvencies and failures were of course due to the fact that the enterprises failed to yield adequate earnings. The undertakings were in a large measure confined to districts in the far west, where the advantages offered for profitable undertakings were limited in the all-essential item—a population to employ them. This latter element was regarded by promoters as one of probably speedy growth as soon as the respective extensions should be completed, and it was under the impression that a similar view would be taken of the matter by the general public that various influential bankers were induced to lend their aid to the enterprises. The expectations of the promoters did not come to be realised adequately. Although, as has already been indicated, there was an enormous increase of population in the western territories during the period in question, the increase was by no means up to the expectations. The supply of railway services was, thus, in excess of the demand for them—there was an over-production of railway facilities and hence an over-supply of railway services. Hence the crisis.

As the railway enterprises were largely financed by credit-capital loaned by banking institutions, and as these loans were still outstanding, the failures in the railway business caused failures in the banking business. The collapse in the banking business began with the failure, on the 18th September, 1873, of Jay Cooke & Co.

"This failure was of the first importance. The firm were agents of the American Government, and formed part of the powerful syndicate who took up and placed in the hands of the public the five per cent. funded bonds of the Government. Hence they were looked upon as something more than an ordinary firm, and to their failure was consequently attached a greater degree of importance. The usual result followed. Runs took place on the National and other banks of Washington, Philadelphia, and New York. The Washington and Philadelphia banks stood firm, and so did those of New York until Saturday, the 20th, when five banks and trust companies failed. At this point it was hoped the worst was over, but after a few days' lull the panic revived and spread, and numerous other failures took place in the West and

* Burton's *Crises and Depressions*, p. 283.

† Wells' *Recent Economic Changes*, p. 5.

‡ *Yale Review*, Vol. VII, pp 319-330.

South. Difficulty was experienced in selling exchange Securities had to be realized, and consequently prices fell. Huge 'Bear' accounts were opened, which still further depressed prices."*

The crisis affected not only the railways and the banks but also other trades which were directly or indirectly connected with the railway enterprises.

"The iron trade, which had been exceptionally prosperous in consequence of the enormous demand for railway material, was hurt; the provision trade, which had been equally prosperous from the requirements of the large number of labourers engaged on the works, was hurt; indeed, every interest connected directly or indirectly with railway undertakings received a blow against which it could not stand."

The crisis was followed by a period of depression which was severe and unprecedented. It continued in most branches of business until the end of 1878, and in some lines until 1879. During the four years 1873-76 the mercantile failures had aggregated \$775,865,000; and on January 1, 1876, the American railway bonds in default amounted to \$789,367,655. During the depression prices fell, the markets were dull, and hence the movements of trade and finance were necessarily slow. Therefore wages also fell. Thus we see that the average relative price for all commodities (taking such price of 1860 as equal to 100), which stood at 118 during 1865-69 and at 121 during 1870-74, fell to 103 during 1875-79. The relative rate of average wages (taking such rate of 1860 as equal to 100), which stood at 145 during 1870-74, fell to 138 during 1875-79.† The comparatively small fall in the rate of wages is to be accounted for by the fact that although fluctuations in prices must in time cause

fluctuations in wages, the rate of fluctuations in the latter does not generally keep pace with the rate of fluctuations in the former. The slow movement of enterprises during the depression is clearly indicated by the fact that, while in 1872 the mileage of railway construction was 6167, in 1873 the mileage was 3948, and that in 1874 it was 1940. As regards the iron trade it is to be observed that the production of pig iron, which amounted to 853,000 tons in 1870, was only 360,000 tons in 1875.

After running its usual course the depression subsided. The speculative activity subsequent to the Civil War, by bringing about a crisis, did much harm to American economic life, but on the whole it did more good. After 1879 trade activity and prosperity returned. This revival of prosperity was to no small extent hastened by some very salutary steps which were taken during the crisis by the Government of the United States as also by the financiers of New York.

"After 1879 a scale of living which would have amounted to extravagance and waste in 1873 was possible without exhausting the resources of the country. The great investments in railways and other enterprises began to make their effect felt. While many railways were placed in the hands of the receivers, they were nevertheless an influential factor in the growth of succeeding periods. They were in advance of the demands of the time but not in advance of the demands of the near future. They were constructed when prices were at the highest point, and the haste for added mileage caused them to be built at a cost so great as to render a satisfactory return upon the amount invested impossible. Yet they were useful in the development of the country and in making increased production available."‡

SATISH CHANDRA BASU.

* *Gilbert on Banking*—Edited by A. S. Michie. Vol. II. Pp. 390-92.

† The Aldrich Senate Committee Report of 1893.

‡ *The Banker's Magazine* (London)—Vol. 3, 1873, p. 995.

† Burton's *Crises and Depressions*, p. 289.

MADAME GUYON AND SUFISM*

JEANNE-MARIE Bouvier de la Motte afterwards Madame Guyon was born in 1648, a month before the usual time.

* I have not been able to consult the original authorities as I should have liked, since in Kashmir, where I am writing, there are no large libraries. I have been compelled to rely on the very full extracts given by M. Henri Delacroix in his work on Christian Mysticism.

The child was preserved with difficulty, and throughout her life Madame Guyon felt the effects of the weak constitution she had

So too for the quotations from Sufi writers I have had to trust to my memory. This article then does no more than call attention to a question of some interest, the connection of Eastern and Western Mysticism.

brought with her into the world. In her early years she suffered from frequent illnesses, and like many people of feeble health became extremely religious. She read the lives of the saints and wished to become a nun. But her father gave her in marriage at the age of sixteen to Jacques Guyon. The marriage was not happy and, according to her own account, her husband and mother-in-law treated her unkindly. We learn from the life of Madame Guyon written by herself of one of the impediments to married happiness. It had best be given in her own words,

' Vous me donnâtes alors, ô mon Dieu, un don de chasteté, en sorte que je n'avais pas même une mauvaise pensée, et que le mariage m'était fort à charge. ' Dès la seconde année de mon mariage, Dieu éloigna tellement mon cœur de tous les plaisirs sensuels, que le mariage a été pour moi en toute manière un très rude sacrifice. '

Madame Guyon adds :--

Since several years, it seems to me that my heart and mind are so separated from my body that it does things as if it were not doing them "

It is neither necessary nor desirable to point the possible consequences of such a separation of the heart and mind from the body, but we note as throwing light on Madame Guyon's character that she considered her aversion from married life a gift of God instead of a proof of her own physical and moral deficiencies.

Unhappy in her home Madame Guyon naturally turned to religion for consolation, but at first she did not find what she sought. Of this period of her life she says,—

I tried by exertion of thought to make God always present to me, but I gave myself much trouble and made no progress. I wished to have by effort what I could only acquire in ceasing all effort. "

In the year 1668, a Franciscan monk to whom she explained her difficulties shewed her the reason of her failure: "It is Madame," he said, "because you seek outside for what you have inside. Accustom yourself to seek God in your heart and you will find Him there." "These words," says Madame Guyon, "put in my heart what I had been seeking for so many years past, or rather, they made me discover that which was there, but which I could not enjoy because I knew it not."

Prayer now became easy to her. In this prayer there was neither word nor act, for all the faculties of the soul were lost in the

love of God. "I was suddenly disgusted with all creatures, everything that was not my love was insupportable to me." So, too, we are told of Rabia that one day the prophet appeared to her in a vision and said "Rabia, dost thou love me?" and Rabia answered: "O prophet of God who is there that does not love thee? but my heart is so full of the love of the Creator that there is no room in it for the love of any creature."

In this state, which Madame Guyon afterwards described as the first stage of the spiritual life, she seems to have remained for about six years.

"I was as it were lost: for I lived in such a separation from all created things, that it seemed to me there was no longer any creature in the world." "I was your captive, O my Divine Love, and you were my gaoler." "The soul is like those drunkards who are so overcome and possessed by wine that they do not know what they are doing and are no longer masters of themselves." "I could say nothing of my prayer because of its simplicity. All that I could say of it is that it was continual like my love, and that nothing interrupted it."

Throughout this period Madame Guyon practised the usual austerities, fasting, scourging herself, wearing a hair shirt, with the object of extinguishing all the desires of the senses.

But this first state is not the true life in God. The soul has not yet lost her "*propriété*", her self-ness, and loves God for His gifts. It is a state of "interested love, spiritual greediness." So there follows a second state, called by Madame Guyon "the mystical death," a state of darkness and despondency, in which the soul seems to be further removed from God though really drawing nearer to Him. It was only later that Madame Guyon perceived that this was a necessary stage in the path of spiritual progress.

"After I had passed out of the state of misery of which I have spoken, I understood how a state which had appeared to me so criminal and was so only in my idea, had purified my soul, taking from it all *propriété*."

At the time it seemed to her a state of complete abandonment.

"God was no longer for me a Father, Spouse, Lover, if I may dare to call Him so, He was only a stern judge." "Far from seeing in myself any good I saw nothing but ill. All the good that you had made me do in my life, O my God, was shewn to me as ill. All appeared to me full of defects. my charities, my alms, my prayers, my penitences, all raised itself against and appeared to me a subject

of condemnation. I found, whether on your side, O my God, whether on mine, whether on that of all creatures, a general condemnation."

Desires which had seemed to be overcome revived, although no pleasure was felt in their satisfaction.

"All my appetites awoke with an entire impotence to overcome them; their awakening was however only in appearance for as soon as I ate the things for which I felt so violent a desire I felt no more pleasure in them."

According to Madame Guyon the reason for this second state is that,—

"God seeks out in the very depths of the soul its fundamental impurity, which is the effect of the self-love and of the *propriété* that God wishes to destroy."

A more probable explanation is that Madame Guyon's gloom and despair were due to physical ill-health. During this period she had a difficult *accouchement* followed by a long period of prostration. Afterwards she was frequently ill and even in danger of death. From this state of depression which lasted for six years Madame Guyon was delivered in consequence of a letter of the Barnabite Father La Combe. The new and final state in which she entered is characterised by the complete loss of the individual will.

"My indifference was perfect, and my acceptance of the good pleasure of God so great that I found in myself no pleasure nor tendency. What appeared most lost in me was the will, for I found no will for anything whatever." "All is lost in the Immense and I can neither will nor think."

There is no longer either hope of heaven or fear of hell. The soul desires nothing of God not even His grace. Nor does it enjoy God as in the first state.

"God cannot now be enjoyed, perceived, seen, being more ourselves than we ourselves, not distinct from us." "The soul is now in God as in the air which is suitable for the maintenance of its new life, and does not perceive Him any more than we perceive the air we breathe."

In this state there is blind abandonment "*abandon aveugle*" to the will of God.

"We wish to cease to be and to act, even virtuously, in order that God alone may be in us and for us." "You will ask this soul: But what induces you to do such or such a thing?" Is it then that God has told you, has made you know or understand, what he wished? I know nothing, I understand nothing, I do not think of understanding anything, all is God and the will of God, because the will of God has become to me as it were natural. But why do you do this rather than that? I know nothing about it. I abandon myself to what impels me."

Those who have entered this state are in a "joy immense but insensible, because they neither fear nor desire nor wish anything. So nothing can trouble their repose or diminish their joy."

The essential condition of the perfect state is according to Madame Guyon the abolition of "*propriété*," a word which may be translated I-ness, own-ness, or self-ness. We must have nothing of our own, nothing we can refer to ourself.

"O let us be nameless poor, for whom one can name nothing that is their own."

He who has reached this stage does not submit his will to the will of God for he has no other will than God's will.

"I had experienced in the times which preceded my suffering- that One more powerful than myself was leading me and making me act. I had then, it seemed to me no other will than to submit myself with pleasure to all that He did in me and through me, but now it was no longer the same, I had no longer the will to submit, it had as it were disappeared." "As if this soul had given place to Him or rather had passed in Him to be one with Him."

We must have no will of our own, not even the will to submit to God: no desire of our own, not even the desire for the mercy of God. It is a state of entire passivity.

"The soul abandons itself to all that impells it, without caring for anything, without thinking, or choosing anything." "The soul acts and works in this divine will which is given it in place of its own, in so natural a manner that one cannot distinguish whether the will of the soul has become the will of God, or whether the will of God has become the will of the soul."

The "I" ceases to exist.

"In proportion as the 'I' destroys itself the soul experiences breadth and serenity, with an almost boundless liberty."

When the "I" is abolished there is no longer any distinction between God and soul. "Now all is God." In the words of M. Delacroix:

"*Propriété* is the 'I', not only the 'I' which willingly seeks itself, the 'I' which loves itself, but the 'I' which believes that it has already denied itself and is purified from itself by active and multiplied virtue. In the first mystical state there is still *propriété*."

Only with the entire loss of all '*propriété*,' of all 'I-ness,' is the perfect state attained.

At this time, the year 1680, Madame Guyon often had dreams announcing to her the divine will or prophesying future events. She began to write automatically after the fashion of modern spiritualists.

"It was then that it was granted me to write in a

purely divine manner, and although I paid no attention either to the arrangement of my thoughts or even to what I wrote, they turned out as coherent and as sound as if I had taken all the pains imaginable to put them in order."

In this way she wrote the "Torrents" in 1683 and the "Commentary on Holy Scripture" in 1684. At the beginning of the "Torrents" in a letter to her confessor Madame Guyon says,—

"I am going to commence writing what I do not know myself, trying as far as possible to let my mind and my pen follow as God moves them."

A commentary on the "Song of Songs" was written in a day and a half.

"The swiftness with which I wrote was so great that my arm swelled and became quite stiff."

The swollen arm was cured in a very wonderful way.

"It appeared to me while I slept, as a soul in Purgatory, and asked me to demand its deliverance from my divine Spouse. I did so and it seemed to me that it was at once delivered."

Madame Guyon was able to heal others as well as herself. She had a female servant who suffered from a malady very common in India, possession by an evil spirit. At the command of Madame Guyon the evil spirit left the body of the servant. For these miracles, she tells us, no prayer was needed. It was sufficient to speak and sometimes to touch. But entire faith was indispensable, for as we know mighty works cannot be performed where there is unbelief.

"If they (*i.e.*, the sick people) acquiesced without answering anything they were cured and the word was efficacious."

But if they resisted:

"I felt that the virtue withdrew itself from me."

After reaching the perfect state herself, Madame Guyon became anxious to correct others.

"I felt myself all at once clothed with an apostolic state and I discerned the state of the souls of the persons who pleased me, and that with so much facility that they were astonished and said to one another that I gave to every one what he needed."

This apostolic state, Madame Guyon also called, in one of those unpleasant metaphors of which religious women are so fond, her "spiritual maternity". One night while wide awake she saw herself in the form of the woman of the Apocalypse.

"You made me see, O my God, all the world animated against me, while no one whatever was for me, and you assured me in the silence of the eternal

word that you would give me millions of children that I should give birth to for you by the cross."

Her sensations at the time of the vision suggest a pathological rather than an apostolic state:—

"The convulsions mounted upwards. They fixed themselves in my bowels. I felt then very great pain and a movement in my bowels just as if I had had a thousand children moving all at once."

In 1672 some years before the "spiritual maternity" there had been a "spiritual marriage" with the child Jesus, and Madame Guyon tells us that "by the ineffable kiss of intimate union the soul is made identical with its God." She anticipated great results from her "spiritual maternity."

"It seems to me that He has chosen me in this century to destroy human reason and make reign the wisdom of God." "It is I, it is I who will sing in the midst of my weakness the song of the Lamb." "What I bind shall be bound and what I loose shall be loosed."

Madame Guyon often suffered acutely on account of her spiritual children. Want of faith on their part produced "inconceivable pains of the heart." Such pain does not seem consistent with the perfect calm of a soul united with God. The explanation is that the soul is divided into two parts, an upper and a lower.

"There is a separation so entire and perfect of the two parts, the lower and the upper, that they live together as strangers who do not know one another and the most extraordinary sufferings do not hinder the perfect peace, tranquillity, joy and immobility of the upper part, as the joy and the divine state do not hinder the entire suffering of the lower part, and that without mixture or confusion in any way."

A hostile contemporary writes:—

"Imagine to yourself that every one has two I's, one of whom is in the cellar and the other in the attic, you will see clearly that if the house is high they can neither see nor understand one another".

There is no need to point out the consequences to which this doctrine of the separation of the two parts might lead and apparently in some cases did lead.

The first of Madame Guyon's spiritual children was Father La Combe. "Our Lord made me know at night while I was praying that I was his mother and he was my son." At the same time he exercised a great influence on her, not merely on her mind but on her physical health. If she was ill: "when he had entered into my room and had blessed me, putting his hand on my head, I was perfectly healed." "God

repeatedly performed miracles by Father La Combe to comfort me and give me new strength when I was in extremities." The union between the two became so close that in 1683 Madame Guyon wrote:—

"Until now the union between us had been much covered by clouds but now it is so cleared up that I cannot distinguish you from God nor from myself."

Such close intimacy naturally excited suspicions, but these do not seem to have been justified, although in 1698 Father La Combe accused himself of sin in his relations with Madame Guyon. But Bossuet notwithstanding his hostility to her doctrines did not believe the accusations and there are private letters proving their falsity. The probable explanation is, Mr. Delacroix thinks, that Father La Combe who became perfectly mad before his death in 1715, was already in 1698 not entirely sound in his mind, and suffered from those erotic delusions so common in the lives of the saints.

About 1690 Madame Guyon made a much more distinguished convert, Fenelon. With his help the Quietists, as they were called, hoped to gain the support of Madame de Maintenon and through her of the king Louis XIV. At first Madame de Maintenon was sympathetic, but her attention was called to the dangers of Quietism first by the Bishop of Chartres and afterwards by several other eminent churchmen. Madame Guyon on the advice of Fenelon addressed herself to Bossuet. She seems to have thought that she could exercise on him the same fascination that she had on Fenelon and Father La Combe. But Bossuet's mind was of a very different order, and he was at once struck by the dangerous character of the new doctrines. He wrote a letter to Madame Guyon (March, 1694) in which with great gentleness he advised her to put aside her ideas of greatness and pretensions to direct others, and pointed out to her the errors in her writings. In reply Madame Guyon professed her readiness to submit, but unfortunately these professions were insincere and had no effect on her conduct. In June of the same year 1694 she requested that her life and doctrines might be examined by a commission. The commission appointed consisted of Bossuet, Noailles, Trouson and afterwards Fenelon who had been made Archbishop of Cambrai. Before them, Madame Guyon behaved with feminine

duplicity, pretending to withdraw her errors and afterwards returning to them. Bossuet who had at first treated her with great indulgence became finally irritated by her insincerity and adopted a much severer tone. The conclusions of the commission were drawn up by him and will be referred to later. But first to conclude the life of Madame Guyon. She was confined for some years in various prisons and after her liberation in 1703 passed the remainder of her life at Blois. It is said that she had fully renounced all idle speculations but she does not seem ever to have been a sincere Catholic. For when an English Protestant, Forbes, came to see her at Blois, Madame Guyon dissuaded him from becoming a Catholic on the ground that the differences between the two communions were unimportant. She died in 1717.

We come now to the Catholic objections to Quietism. The dangers of the doctrine of passivity had been pointed out by the Abbé Nicole, even before Madame Guyon became notorious, in a work published in 1677 called "*Les Visionnaires*". He says—

"Nothing ought to be more suspected of cupidity than what take place without reflexion, without premeditation, and without rule. For cupidity is ordinarily more prompt, more lively and more active than charity. What effect can all this spirituality then produce except to lead us to follow almost always the movements of our concupiscence, and while following them to take them for the movements of pure love. So it may be justly called the tranquil reign of self-love. For not only does it establish self-love in the soul but consecrates and canonises it. And further it banishes all the means by which the illusion may be recognized."

Thus the false mystics while persuading themselves that they are following the will of God are really obeying the dictates of their own self-love. Nicole points out acutely that the supposed absence of reflexion of the Quietists is often a mere delusion.

"For it may happen that we have thought before about the things towards which we feel ourselves moved, and although we are no longer thinking at the time a sudden and almost imperceptible reminiscence may incline us to one side or another in a very subtle way."

Further this mysticism leads to an indifference to revelation:

"God is not known according to Christianity or Catholicism but in a manner which might suit Mahomedans, deists and most heretics. For to what does their knowledge reduce itself? To a confused and indistinct idea of God as everywhere present. Now

the necessary to be
 C t o o C s a B s d e n, this idea does not
 contain the true motive of faith, which is submission
 to the revelation of God attested by the church.
 "Strange spirituality which being pushed as far as
 those who propose it would desire, would lead to
 forgetting Christianity."

According to Nicole three things characterise these fanatics and false mystics;—(1) Giving themselves the liberty to explain the scriptures according to their fancy, without consulting tradition and the doctrine of the church; (2) Presumptuous weakness of mind which makes them take for light and inspiration of God all the effects of an excited imagination; (3) An arrogant desire to raise themselves to a supernatural life, removed from the common order. This last error, Nicole profoundly remarks, is the source of the others. The moving impulse in such women as Madame Guyon is a diseased vanity. In early life she confesses that she was vain of her good looks. Later on her vanity took a different form, but it was none the less present when she was deluding herself into the belief that her will had become identical with the will of God. We are none of us free from vanity, and even the most modest exaggerates his own importance in the world. But with people of the type of Madame Guyon such exaggeration amounts almost to insanity. Unwilling to perform the duties of ordinary life quietly and honestly their chief aim is by some means or other to acquire notoriety.

"These people are usually destined in their visions to some high task and they imagine to themselves that God wishes to do great things through them." "However spiritual these people try to appear nevertheless their spirituality aims usually at some external and sensible result."

Bossuet's views are essentially the same. In a letter dated October, 1694, Madame Guyon had written to him saying:—

"As what I write does not pass through the head it cannot be properly judged by the head. There are certain things in which experience is above reason without being contrary to reason."

Bossuet will not admit the superiority of this pretended personal experience to tradition and the authority of the church. There is always the possibility of deception or even of deliberate imposture. But Bossuet was anxious not to condemn the true along with the false.

"Two things are necessary in the condemnation of

the Quietists of our days, the one is to recognise their errors, the other is while condemning them to save the truths with which these new doctors have tried to implicate them."

Even in the true mystics, approved by the Catholic Church, there were, he thought, exaggerations.

"It is four hundred years since we see beginning the refinements of devotion on union with God and on conformity to His will, which have prepared the way for modern Quietism."

The error of quietism is "to put perfection in things which do not exist or at least do not exist in this life." Acting without reflexion, as the Quietists teach, will lead us to follow our own instincts under the delusion that they are inspired. In this world we can never reach a state of impeccability; throughout his life the Christian must be on his guard against sin. We ought not to be indifferent to our own salvation. Further, Bossuet points out as Nicole had done that the new mysticism led to the negation of Christianity. For him Jesus Christ was the way, the truth and the life, and he would not admit that a state from which the thought of Jesus Christ was absent could be the aim of any true Christian.

The chief interest of Quietism for us lies in its resemblance to Sufism. We will notice some points:

(1) The entire passivity, the absence of all striving. As we have already mentioned, Madame Guyon says of her early life:

"I wished to have by effort what I could only acquire ceasing all effort."

So too the Sufi says:—

Talab râ dur kun âz dil,
 Tu khud malûbî âi tâlib

Put away search from the heart, thou thyself art the sought. O seeker

It is not clear to me whether the Quietist would like the Sufi identify himself with God but he too forbids us to seek outside for that which is inside.

(2) The abolition of individuality, *propriété*. We must give up every thing of our own, *propre*. The soul only unites itself to God in renouncing "its knowledge, its feelings, its imagination, its judgment, its will, every thing which is its own." We must labour to destroy ourself "*se détruire*." The Sufi also tells us that we must leave ourselves so that there is no longer any "I."

A state of annihilation, *aneantissement*, is reached, "ana fillahi wa' baqa b'illahi."

(3) The absence of all desire. This state is known to the Sufi as "istighna", "be-nivazi."

(4) With all other desires, the soul gives up even the desire for its own salvation. It is, I believe, strictly in accordance with orthodox Christianity or Mahomedanism, to say we ought to love God for Himself, not for the hope of reward or fear of punishment. Further for the Christian as for the Mahomedan the happiness of heaven consists in the vision of God. Nothing but the Creator can content the creature "che solo in lui veder ha la sua pace." "Thou knowest Him not," says Ferid-ud-din Attar, "if thou askest anything of him, ask Him from Himself." But we ought not even to ask Him from Himself according to the extreme Sufi or Quietist. In another passage of Ferid-ud-din's *Mantiq-ut-Tair* it is related that Iblis gladly accepted eternal condemnation to hell as coming from God. "If he blesses, the blessing is His; if He curses, the cursing is from Him." Omar Khayyam is better known to English readers, but I do not remember anything in his Quatrains so bold as holding up Iblis to admiration. Still Omar tells us that while Christians, Jews, and Musalmans seek heaven and fear hell, he who has the love of God in his heart cares for neither.

(5) Indifference to the doctrines which distinguish one religion from another. As we have seen, Madame Guyon advised the Protestant Forbes not to change his creed, and, according to Bossuet and Nicole, Christianity, Mahomedanism and Judaism must be all alike to the Quietist. This is the inference of opponents, but with the Sufi the indifference is openly avowed. Thus Omar Khayyam writes:—

Haftad u do millat andar di'n kam u besh,
Az millat ha ishq i tu daram dar oesh,
Chi taat u chigunah? chi kufr u chi islam?
Maqsad tuyi, bahana bar dar az pesh.
There are seventy-two sects in religion more or less,
Rather than these sects I choose Thy love,
What is obedience and what is sin, what is infidelity
and what is Islam;
Thou art the aim; away with all pretences.

By all religions men may come to God. Prayer in the mosque is His service, Omar says; in the synagogue it is His service;

in the church it is His service (*ibadatast*). Further according to Ferid-ud-din Attar, even the idolator who prays fervently before an idol is worshipping God and God hears his prayers. Again the Sufi is inclined to attach more importance to his own immediate experience than to the revealed word of God. In a well known passage, Maulana Rumi says:

"I have taken the marrow from the Quran and left the dry bones to the dogs."

Even the fundamental beliefs common to Jew, Christian, and Mahomedan are sometimes called in question. Thus Omar asks what is the use of hell-fire if every good or bad action is determined beforehand,—Sokhtan-i-qujamat az barai chist? And Ferid-ud-din says:—

"Since Thou hast created man to sin, Thou punishest him enough when Thou forgivest him."

Such doubts must always be the consequence of submitting divine revelation to the judgment of mere human reason. We know that God has created some vessels to honour and some to dishonour. It is written in the Quran—

"He forgives whom He pleases, and He punishes whom He pleases." "He leads astray whom He pleases and He guides whom He pleases."

If to human reason this seems unjust, we can only say with Saint Paul that the clay must not ask questions of the potter or with Al Ghazzali, that we must believe *bila kaifa*, without asking why. Indeed many learned theologians have held, that reason alone cannot even convince us of God's goodness and mercy. We know that God is merciful and compassionate, ar-rahman ar-rahim, because we are told so in the Quran, not because of anything we can infer from His dealings with the world. The Sufi through insufficient reverence for divine revelation may even come to doubt the fundamental attributes of God. It is true that the Quietists were not so outspoken as the Sufis. A party which has an Archbishop among its members must be a little cautious. But their doctrine leads to the same consequences and it seems to me that Bossuet and Nicole were right in condemning it as inconsistent with the belief in revelation.

(6) The attainment in this world of a state of perfection and entire union with God. This is a doctrine also held by the Sufis.

The perfect man—*insān-i-kāmil*—does not need to pray. Yet the Prophet prayed to the last day of his life.

(7) The belief in supernatural powers. We have noticed this in the life of Madame Guyon and many instances are related of the Sufi saints. These mystics while sceptical as to revealed religion are childishly credulous in everything else and no story of the supernatural is too absurd for them to believe.

Seeing that so much is common to Sufism and Quietism we are naturally led to suspect some connection between the two doctrines. The connection, if any exists, would probably be through Spain which was so long under Mahommedan rule. Now early

in the 16th century there arose in Spain the sect of the Illuminati, who held several doctrines resembling those of the Sufists, in particular the doctrine of the perfect man free from the need of prayer. These Illuminati were driven out of Spain by the Inquisition and some of them seem to have fled to France and Italy. At the beginning of the 17th century an Augustinian monk, Antoine Bucquet, taught similar doctrines in France. There seems then some probability of a connection between Sufism and Quietism. But without a careful study of Spanish religious literature it is impossible to say anything more definite.

HOMERSHAM COX.

AUSTRALIA

III

BY PROFESSOR J. NELSON FRASER, M.A.

IN 1908 the value of the wool exported from Australia was £2,200,000. I was curious to see the source of this wealth and received a kind invitation to a squatter's home in N. S. Wales. It was a beautiful home in a parklike country with green pastures and clumps of trees. The house was bright and modern, with a pleasant garden. Not far away were the men's quarters and the buildings where the sheep were shorn or (according to the season) otherwise maltreated. I say maltreated, for the useful sheep, like poor Tecmessa in ancient poetry, is born to misery.

His first experience after birth is to be gelded and have his tail cut off; a year later comes his first visit to the shears. This is an annual pleasure for several years, till his wool falls off in quality and he is killed and eaten or boiled down into tallow. His life is made up of alarms; he has a few quiet moments to nibble the grass in, but it is never long before he finds dogs barking and whips cracking at him, and he is chased into a pen or a pasture somewhere else. All unintelligible to the sheep.

Now as for the shearing, at present this is

mostly done by machinery; an oil engine sets in motion a row of clippers on each side of a long shed. Each shearer has his own clipper, and his own supply of sheep in a pen. Diving into the mass he seizes and drags out a sheep, plants it upright on its haunches and bestrides it. Then he plunges the shears into the wool, peeling a long strip from the creature's back. There is a regular method followed, and very soon the whole fleece lies on the floor. The sheep utters never a sound and scarcely struggles.* Yet he leaves the shearer bleeding all over, and sometimes with great gashes ploughed in him. A splash of tar is daubed on there—or a few stitches applied in bad cases, and the sheep is kicked down a shoot into the yard. There if the night is frosty he stands a chance of death, for however uncomfortable the burden of his fleece may have been, the sudden loss of it leaves him miserably cold. Such are the facts regarding the care of sheep; facts overlooked by pastoral poets. Indeed the

* How true is the scriptural expression "Like a sheep before the shearers, he was dumb." I should like to see a collie dog shorn, what a barking and biting there would be.

Australan shearers are no dainty rogues in porcelain. They are a muscular unwashed set of varlets who sit very loosely to civilisation. They go round according to the season from one station to another, carrying their roll of blankets and the tin can, or billy, for boiling tea, which is almost the national emblem of the country. The conditions of their life today are not so hard or degrading as those of the past; they are well fed, well paid and well housed. This is due to Unionism, of which more hereafter; the shearers' union is the strongest in Australia. Shearers are still paid by piece work, and the best men work incredibly fast. The sheep is stripped in about three minutes. It may be judged that a shearing shed is a lively scene. I think Homer describes one in the Shield of Achilles.

"Also he sets therein a shearing shed, with two rows of shearers busy on either side. Full speedily they stripped the sheep, and the fleeces kept falling to the floor, and between them seen boys gathering up the fleeces, bearing them to the sorters, and a black-fellow with a brush and a bucket of tar, in case any of the well skilled shearers should slit the throat of a sheep. And silently amid them all stood the squatter with his hands in his pocket, reflecting on the price of wool and congratulating himself. All of gold was the squatter fashioned and the black-fellow of copper, it was a marvellous work to look on."

Shearers have their entertainments too, dances at night, and what not, but time fails me to speak of them. Neither do I speak of the horse breeding industry nor of the wide plains of wheat. Nor do I speak of manufactures, for, they are nowhere yet really important in Australia, and I saw nothing of them. Let us close these topics with a few figures regarding the productivity of the country. (They are but specimen figures; the official Year-book of Australia contains 1200 pages of such.)

<i>Pastoral Production.</i>	£
Exports in 1908	28,000,000
<i>Horses.</i>	
Exports in 1908	152,000
<i>Wheat and flour</i>	Bushels
Exports in 1908	20,000,000
<i>Sugar.</i>	Tons
Production in 1908	165,000
<i>Wine.</i>	Gallons.
Production in 1908	5,515,000
<i>Fruit.</i>	£
Exports in 1908	155,681

The political system of Australia is modelled on that of England to an almost

comical degree. Every state has its Governor or its House of Lords (Council) and its House of Commons (Assembly). There were indeed proposals at one time to create hereditary Peers, but Democracy protested. For the Lower Houses both sexes enjoy the franchise, from which privilege courtesans are not excluded; indeed Democracy, both in England and Australia, takes a lenient view of the vocation. The councils are nominated by Government in three colonies, and elected on a property qualification in the rest.

Above the Local bodies is the Federal Government, with a Senate of 6 members from each state and a House of Representatives numbering 75. It is chiefly concerned with measures for national defence and the regulation of the customs.

Members of the Local Parliaments are paid £300 a year; Federal representatives £600 (They began with £400, but took immediate steps to raise their pay.) They have various privileges, and very fine comfortable buildings. Federal speeches are reported in a "Hansard" which costs £6,000 a year. The whole machinery, with 11 State Houses and 2 Federal Houses costs Australia £1,000,000 a year. Whatever else may be said of Democracy, it is at least not an economical form of Government.

The two party system of England has been successfully exported, along with the Speaker's Wig, and other appurtenances of our own Commons. At one time Free Trade v. Protection was the dividing line of parties; since Federation, Free Trade is dead, and at the time of my visit the two parties had coalesced against the Labourites and Socialists. For the time being the coalition was successful, and the Labourites, who regard success at the polls as a privilege of their order, were exceedingly bitter over their defeat. Since then however (1911) Labour has, in a measure, come into its own. The division between the property classes and labour coincides with that between Colonial and Federal sentiment. Labour regards the local colonial bodies as strongholds of property and status and desires to strengthen the Federal Government. Through this Government, it is held, far-reaching measures may most easily be carried.

As to whether the Parliamentary system

of Australia has brought into politics men of character and ability, there is only one opinion to be heard throughout Australia, in the negative. Such men have found more attractive or more profitable careers elsewhere; perhaps often have been repelled by the rancour of party strife and its heartless waste of time. I paid myself visits to various assemblies, including these Federal assemblies and received the impression that no body of public men could possibly be found living on a lower phase, moral or intellectual, than these vulgar noisy politicians. A brief extract from a Federal debate will be found in a foot note;" the reader

* Mr. Hughes (shouting).—I have an amendment—
(Continued uproar.)

The Chairman.—Order! I must put the clause

Mr. Hughes.—I—

The Chairman.—I say I must put the clause

Mr. Fisher.—Cannot a member add a clause?"
(Deafening uproar.)

The Chairman.—The clause must be put, as the Committee has already carried a motion that the clause be now put.

Mr. Fisher.—I submit.—(Uproar.) I say that something can be added (Continued uproar.)
You set of bounders (Sensation)

Mr. Hughes (shouting).—What is this?

Mr. Storrer.—Be men! Be men!

The Chairman.—Order! Order! The question is that the clause stand part of the bill.

The House divided on the question.

The division resulted as follows—

Majority for the clause	14
Ayes	31
Noes	17

Sir William Lyne.—Mr. Mauger has accused me of using, and he repeats it, a filthy expression. It is absolutely without a word of truth in it (Opposition cheers). He has been laughing, too, at that filthy expression. Is that fair warfare, and is the House going to be conducted in a proper way? If any member accuses me of using a filthy expression, which must be an exhibition of a filthy mind, he will get more than he expects. (Sensation.) It is a scandalous thing.

Mr. Fisher.—He tried it once before (Outcry)

Sir William Lyne.—I feel that it is hard to keep within bounds when a member does such a diabolical thing. (Labour cheers.)

Mr. Mauger.—I am extremely sorry if I used a word that Sir William Lyne did not use. I used it under great provocation, but with no intention to misrepresent. It would not be the first time he has used vile language in my hearing in the House.

Mr. Hughes.—I have known him for 15 years, and I have never known him to make use of that expression.

Mr. Mauger.—I accept the explanation and the apology, (Laughter.) I mean, I apologise. I

may be assured that it is a fair sample of what went on hour after hour, day after day, month after month, and was reported in column after column of the papers. No wonder that in this land of Democracy politicians are spoken of with contempt and the caricatures of politicians are as hedious and spiteful as that of the *Asino* or *Simplicissimus*.

Personal corruption however is not alleged against them, or only in rare instances. There have been scandals in connection with the sale of public lands. But the influence of trusts is wanting; and "'tis opportunity that makes the thief" There is however much local bribery of constituencies; a member is expected and expects to procure something for his friends, a "School of Arts", it may be, a common name for what is really a Gymkhana or Social Club. One is surprised to find Government grants to such local amusements.

Politics and religion being the two poles of human development, the one by contrast brings up the other. As politics are prominent in Australia, so religion is obscure. Looking at America you might say, "Religiosity is incident to new countries;" in Australia you would say the reverse. The great mass of Australians ignore it; to many the teachings of Christ are as little known as those of Mithra. This is not the fault of the school system, for in almost every state the school buildings are open to all religious teachers, who may use them after school hours to teach such children as care to come. But the system has no vitality and the young generation for the most part shake off the burden of religion, save their pockets and spend their Sundays on the seductive beach. The Churches find it difficult to live. One of the queer things I have seen in England was an Australian bishop preaching to a struggling congregation near London and taking a collection for a clerical training college in Australia—perhaps the wealthiest country in the world. The days seem to have gone by when the country clergy were welcome figures among the pioneers; the advancing host of Labour hope that the same provocation will not be given again.

Sir William Lyne said that there was another attack in the explanation. He might use strong language.

Voices.—You do.

is hostile to religion. Only one church that I visited in Australia was really filled, the Scots Church in Melbourne. The dullness of sermons is a convenient excuse for absence; and certainly there does not seem to be much notable ability in the clerical ranks.

Even the Roman Church, (the second largest body in Australia,) feels the time unfavourable, and is not making progress. Its organs are largely staffed by Irish Catholics, and dwell much on "the sordid and sickening story of Protestant misrule in Ireland."

The European journals of their Church are non-favourable to England, and less disposed to coquet with Socialism. The Australian Catholics have not lost the hope of making terms with Labour and organising a common campaign against Protestantism. The "Red International" and the "Black International" are not arrayed against each other as in Europe. But the Socialists are certainly stand-offish towards these overtures.

Not even freak religions flourish in Australia, though their presence should be noted. The Hindoo propaganda is carried on by European converts. I did not meet with a Hindoo teacher anywhere, though I heard some lectures by the Sister Avobamia. This lady, I believe, is a follower of Vivekananda, and her centre is in Sydney. Swedish; voluble, if not eloquent; dressed in a long white veil with a swastika on her forehead, a double pentagon on her breast and a rosary of amber beads; in one address she explained the mystery of reincarnation; the little street boy who felt himself of an artist might be assured that in some future life his powers could find a scope. (Is *this* the Vedanta? It seems to me the voice of the West.) The Sister was arranging for a circle of students, and a room with "special vibrational influences for those who desired to lead the high life." Noticing that my neighbour put Rs. 5 into the collection, I drew him into conversation and found him to be a Scotchman, an ex-Presbyterian, who even then had the mien and accent of an elder.

I attended the Annual Convention of the Seventh Day Adventists, an aberrant body of millennarians, who attach importance to observing the Sabbath on the Seventh Day, that is to say, Saturday. They are very simple and earnest people, of a truly Christian type, who do much harm in the

mission field by perplexing the heathen and creating dissensions where Protestant missions are beginning to meet with success. However, as they justly say, they have the Truth on their side; it does not seem likely to prevail.

The chief speaker of their conversion was a man of leonine intellectual air, with a massive brow and a luxuriant mane. He spoke with a convinced and convincing manner; I expected much from him. "This is an age of knowledge," so began his speech, and he went on to base his arguments on Usher's Chronology. He pointed with a stern air of challenge to the *ipsissima verba* of the Ten Commandments, forgetting that these very Commandments enjoin, Thou "shalt have no graven image;" a plain injunction which he was no doubt willing to evade, just as the rest of the Christian Church evades the law relating to the Sabbath.

The most flourishing of such bodies in Australia is the Spiritualists. These are nominally Christians, though Christ is more a name than a reality with them. They do not believe however in Re-incarnation, but in a progressive perfection of the spirit as it passes after death from place to place. They seek guidance chiefly from such liberated spirits, who address them through the organs of mediums. I was present at many such addresses, and listened to many mediums, men and women. The tone which they—or their guides—adopted was one of friendly superiority, little justified by their discourses. These, without exception, were mediocre and prosy, and would not, as ordinary sermons, have found these large audiences who listened to them under the name of spiritualism.

The spiritualists themselves were friendly and pleasant people, but could not be classed as Christians. One of the marks of Christianity is its dependence on a saviour, another its rejection of *gnosis*, and this puts them in a world apart from that of the theosophists and spiritualists. Self development and knowledge are the watchwords of these. Their modes of spiritual experience are different. With Christians it is a grace vouchsafed, with theosophists a power attained.

What the Spiritualists have on their side, as a fact, is the intervention of super-normal

powers in the material world. The intervention, from my own experience, I accept as a fact, which here I shall only state. In Melbourne this fact is illustrated by Mr. Stanford's extraordinary collection of "apports." They represent many years of experiment with the medium Bailey, and form a museum far more remarkable than the great State Museums of Australia. It contains objects connected with almost every religion known to history, old or new, alive or dead. Cuneiform tablets, palm-leaf manuscripts, relics of the Incas and hundreds of other objects take their places in it side by side; Mr. Stanford has quite a collection of living birds that have appeared during the Bailey seances. I was greatly indebted to him for his kindness in showing these objects to me. I am not yet prepared to accept his own view of the powers who brought them or their design, *viz.*, that these powers are departed spirits who bring these things as proofs of the good faith. But I do believe in Mr. Stanford's good faith, and shall always regret that owing to the absence of the medium in New Zealand, I could witness no seance with him.

As to *his* good faith I express no opinion: my own experience is that professional mediums are never reliable. If they begin their career honestly, they are sooner or later forced into dishonesty; and their character more than any other circumstance makes this field of research trying and unfruitful. The many mediums I met in Australia impressed me badly, and I feel that much social harm is done by their proceedings. People ask them questions on business affairs, on the fidelity of servants and even of wives; the mediums give such answers as they think proper and their victims leave them perplexed and misguided. It is, in my own view, probably true that many of these mediums possess some sort of access to men's minds, which enables them sometimes to give surprising answers to questions. But their information is at best imperfect, and their insight into the future is in no sense established. Their offhand answers in most cases are simply pieces of dishonesty and impudence. The confidence reposed in them by otherwise sensible people is astonishing, and their growing power is an evil which at this present moment in Australia requires attention.

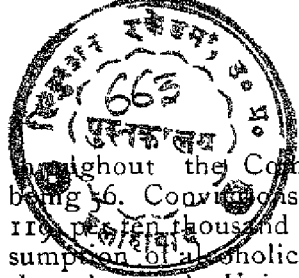
I will not deny that from these spiritualist meetings I carried away some lessons; chief amongst them, my own insignificance in the world. It was a usual thing for the medium to address some commonplace man or woman and offer him or her sympathy over vanished hopes, wasted powers and all the spiritual misfortunes which we regard as the privilege of illustrious poets. I, who have read these poets, supposed myself somehow to share their privileges, and it was a useful rebuke to find that so many plain men and women, (assuredly not friends of the poets), shared it no more than I, and to the more discerning sages of the liberated spirits were no less interesting.

Another observation suggested by the seances was the deep gloom so often concealed beneath the outward man. Very, very few of those who attended them seemed to come with minds at ease. Anxiety was the prevailing mood, and "don't worry" the unfailing advice sent down from the skies. The question presented itself whether the very occasion brought together dissatisfied people, or whether beneath the laughter of the age there is more sadness hidden than we really think.

I print here* a curious extract from the *Australian Aborigine's Advocate* where there is some evidence offered for the spiritualist view. It is unconscious evidence; the magazine is not associated with spiritualism. The Roman Church would explain the case by spiritual agency; indeed, the Roman objection to "spiritualism" as practised is rather an objection to the unlicensed unclerical medium than anything else. That liberated spirits can appear to men, guide and assist them is part of the Roman faith, though it would ascribe the phenomena of the seance to mischievous demons, who seek to perplex and mislead those who place themselves in their power.

Figures regarding the morals of Australia will be found in the official Year Book, and, so far as morals can be treated by statistics present conclusions very creditable to the country. Violent crime is rare; the number of murders and attempted murders

* The speaker is an aboriginal woman—"God spoke to me by take in' my little girl away. A month after I saw a vision,—a very strong bright light, so strong it made my eyes sore, and I saw a beautiful girl in the bright light, and she said 'Never mind, mother.'"



throughout the Commonwealth in 1906 being 36. Convictions for drunkenness show 100 per thousand inhabitants; the consumption of alcoholic beverages is much less than that in the United Kingdom. Tea is in fact the beverage of Australia. It is drunk incessantly by everybody, four, five and six times a day and not much clairvoyance is needed to foresee that posterity will repent this indulgence. The conditions of the drink traffic differ in different states, but regulations are strong everywhere. Strict hours are enforced, including Sunday closing, and the mere traveller in Australia will never be quite comfortable unless he is a teetotaler. "Local option" provides in many districts for the total extinction of the drink traffic. There is much grumbling over this, and much evasion of regulations takes place; drunkenness to a certain extent is driven from the street into the home. To what extent, few people could really say, though violent assertions are constantly made. I can only give the general expression that Australia compared with England is really a sober country. Government is quite in earnest against drink; no "hard drinks" are sold on the railways, or at any Government institution. I fancy that drunkenness is confined to certain disreputable circles and localities; I saw very little of it myself. The climate of Australia, hot and dry, disinclines people to stimulants. At the same time the one religious book I have seen in favour of strong drink came from Australia; it was an impassioned defence of wine as a gift of God to man and placed the invention of casks along with that of the wheel or the alphabet as one of the great forward steps taken by humanity.

But many questions can be asked regarding the morals of a country which cannot be answered out of statistics, and more than one such question will strike the traveller. He may for instance hear complaints about the tone of business morality, as I did in Sydney, and he may answer them, as I did, by asking whether so splendid a city could have risen had probity not been the rule in business. It is a good answer, yet, like all *a priori* reasoning, inconclusive, and I have nothing to add to it. Nor can I say what is the truth about the sexual morality of Australia. This part of human life—the most important,—is in every

country he has a case to be made. I doubt if in any country it is fully explored by any save a few retired students. Now in Australia figures show us that illegitimacy is common compared with England; but they do not show us how much sexual laxity really exists. I can only say that Australians themselves make very unpleasant assertions on this point. When I was in Melbourne an alarm was raised by the Lord Chief Justice over the morality of school children, and a long discussion followed, which established little except a general uneasiness. It seemed a strange thing to me, as I looked at the frank and pleasing children of Australian Schools, that this sinister doubt should be hanging over people's minds. Possibly the guilty conscience of older men and women led them to suspect school children; and it is always to be remembered that the older generation in a country seldom know what the young are really thinking and doing.

I am inclined to believe that a great deal is and must be wrong with sexual morals in Australia when I view the declines in the marriage rate and the birth of children. The marriage figures at present resemble those of England, 7·8 marriages taking place for thousand of the population, about two-thirds of the bridegrooms being between 25 and 35 years of age. The birth-rate (1907) is 26 per thousand, that of England in the same year being 27, that of Germany 33. These are low figures for a new country, and one enquires what they mean. Socialism replies that the poverty of the masses prevents them from reproducing. I see no reason to believe this is true of Australia, unless by poverty is meant that comparatively straitened condition of men's finances in which they cannot afford *both* to enjoy themselves *and* to bring up large families. The truth is that enjoyment is a craving widely spread in the country, as it is elsewhere, and good humoured self-indulgence has become almost the moral ideal of the age. Australians hearing this charge reply that a people cannot be indolent who produce so much wealth. This is true. What is charged however is not indolence, but a habit of alternating hard work with amusement, and an aversion to the sober self-denial of steady married life. When this aversion shows itself, laxity in

sexual relations will show itself, and every one knows that a low birth-rate does not indicate continence among married people.

The city coroner of Sydney during my visit described the amount of infanticide in Sydney as "simply appalling"; but he quoted no figures and perhaps he was easily appalled.

Of course much that is said above must be qualified in other ways. For example, though the Australians spend money freely, they have plenty of it saved up. The deposits in Banks amount to £125,000,000, of which £34,000,000 are in Savings Banks. One could not tell how much *thrift* is shown by these figures, for thrift is a virtue of poor people, and the number of really poor is not very large; but they

show a good deal of foresight and self-control.

Public amusements proceed on a gigantic scale. The book-makers of Victoria are said to handle £3,500,000 of money a year. The crowd that witnesses the Melbourne Cup is not exceeded in numbers—or in dressy splendour—by any similar crowd in the world. Of Australian cricketers and swimmers and sailors I need not write; but not everybody knows that the football spectators at Melbourne rival in number the largest assemblies of England and Scotland. The Victoria game, by the way, is peculiar to Victoria; a development of Rugby, very fast and tricky, but dangerous. The players are trained to the hour, and in the intervals of play shampooed by professionals and stimulated with oxygen.

THE MASSES OF INDIA

"That the ryot, the artizan, the cooly who can read and cypher, will, other things being equal, be a better ryot, a better artizan, a better cooly than he that can do neither."—H. B. Grigg.

I.

BOTH inside and outside Parliament, the masses of India, "the real people of India, the *bien entendu*" of some of the newspapers, came into great prominence in the discussions over the reform proposals. There was an ever increasing din kept up in the Anglo-Indian Press from the time when the reform proposals were in an inchoate form. The burden of their song was and is even now, that the reforms would not affect the "great mass of the people of India—the people who have no voice and who can scarcely have a voice." The great upholder of the cause of these voiceless millions is Lord Curzon himself, who said times without number in India, as well as out of it, that his one aim as Viceroy had been to help the masses.

Let us now proceed to examine the arguments advanced in regard to the masses. Are the masses entirely ignorant of these proposals? I believe not. Because from the nature of the Hindu joint family system

each man—each educated and intelligent man—comes in contact with many of his relations and connections and friends, and necessarily his thoughts on the various subjects of the day, are communicated to them. A portion of the people thus come to know of what is going on in the outer world beyond their own village.

It is a well-known fact that in many respects, towns and the city set the fashion to the Mofussilites outside the pale of the influences of the metropolis and big towns. An ordinary observer would notice if he went inland, that many of the fashions and other peculiarities current in the city slowly and silently gain ground in the innermost recesses of the country.

Again, the railway and the telegraph have brought most of the places nearer to the metropolis and the big towns. The idea that the masses do not know anything of what is going on might have been true, to a great extent, 50 or 60 years ago: but it cannot be said to be true now. The frequent interchange of opinion between the people from different parts necessarily gives rise to exchange of ideas, "levelling down the knowledge of the world and permeating

all classes of the community from the conservative temple Brahmin to the poor extern pariah with the new leaven of light." (Page 306 of Convocation Addresses). It is the most indigent, alone in the world, living in out of the way places, from hand to mouth, that may be said to have not travelled at all on any railways, or other easy and quick means of conveyance. The records of the various railways testify to the fact that several millions of people travel by them from place to place. The effect of all this is, people are daily being brought face to face with conditions other than those to which they were accustomed in their own quiet places.

"As regards the moral benefits conferred by railways, it is sufficient to say that they are of even greater importance in stimulating the intelligence of a hitherto inert and stay-at-home population and removing provincial prejudices, than schools and universities" (Page 173 of "Forty Years, Progress").

These result in making them think and understand things. They come in contract with men of education. With the joint family system prevailing throughout the length and breadth of India, together with its ramifications of several relations both agnate and cognate, it is no wonder that each educated man influences a very large section of the people. In other words, the so-called ignorant masses, to a great extent, come to know of what is going on in the outer world, whether hazily or otherwise it does not matter much for my argument.

The next important matter is that many villages can boast of at least a pial school. The books, etc., used there are generally brought from large towns. The school-master is abroad and he is surrounded by a circle of his less fortunate and illiterate brethren to whom he is the 'Sir Oracle' of the place. The school-master imbibes his ideas and opinions from others in towns, which he communicates with his own additions and subtractions to those nearer him. He is also a petition and letter writer to the illiterate section of the locality and he reads for them whatever letters are received by them. Though ideas and information may take time to filter down to the masses, yet it cannot but be conceded that the village school-master has much to do in the formation of local opinion. In larger villages or towns other influences are also at work. If some of these places are con-

nected by railway, it is no wonder that the percolation of ideas and thoughts becomes much easier and quicker.

The post-office is also another important agent in the silent work of civilization. It carries letters, etc., to the remotest corners of the interior and through impassable rocky haunts. Thus people know of what is going on in the outer world, at the minimum of cost, from their relations and friends.

II.

The vernacular press exercises much influence. Though a paper may be subscribed for by only one worthy in a village, yet it is read by almost all the literate, till the next number duly turns up. Though its list of subscribers may appear small, each sheet of a vernacular paper represents a large section of the reading public. I need hardly say that what is printed is eagerly scanned and sometimes read aloud to be heard by the less fortunate and illiterate people in the village. A regular and continuous reading, week by week, or otherwise, must have an effect. The views and thoughts expressed by the editors together with the news of the other parts of the world, enlarge the horizon of the village people and make them understand what is going on abroad. So, to say that they are *entirely* ignorant of what is taking place in the political world of India is a statement that cannot easily carry credence, though they may not know all about electoral colleges and parliamentary institutions.

III.

The English newspapers and magazines, I need hardly say, affect a large section of the educated people. Both kinds of newspapers were and are being conducted by Indians on western lines and on English models. To say then the educated people being a small fraction of the population of India, their voice ought not to count for anything and that the voice of the 'dumb' or 'silent' millions should prevail has never been the argument in any other country which has progressed, if history is to be believed.

The above argument, in the first place, begs the question. For, *ex hypothesi*, a 'dumb' man cannot talk, nor express his wishes in a clearly intelligent manner. If at all he wishes to say anything, he begins

by making a great noise. In the second place, the intelligent and thoughtful must always be in the minority in every country. This is far from saying that the rest of the population is illiterate. In the history of every known country it would be observed, only a handful of thoughtful and earnest men have worked wonders for the benefit of the masses. "The few in every age improve the many." The Declaration of Independence of America was the work of a few leading men. So every great movement from the repeal of the Corn Laws in the one case and the new Tariff Reform in the other, has always been the work of a single person or a few persons. The thought strikes one or a few and others subsequently support the proposal till the end is achieved.

If we turn from the body politic to our own bodies, we are at once confronted with the strange spectacle that 48 or 50 ounces of brain matter control a huge body of say 150 or 200 lbs., besides controlling many other things in the outer world. The proportion between 50 ounces and 150 or 200 lbs. is remarkable. The thinking part of man is practically infinitesimal when compared with the actual weight of the body itself. So also, in the body politic it is no wonder that a handful of men—thoughtful, earnest and sincere men—work for the good of all. It is in accordance with nature and the facts of history, not less so with reference to India.

"Diffuse all the knowledge the earth contains equally over all mankind to-day and some men will be wiser than the rest to-morrow. And *this* is not a harsh, but a loving law—the *real* law of Improvement." —(Lytton).

On the other hand, the argument has always been to raise the masses by educating them to take a more intelligent and substantial part in the government of the country. If an example is needed, I need not go far from England. In the year 1867 Mr. Gladstone brought in his Reform Bill supported as it was by the late John Bright and others. This bill was opposed by Mr. Robert Lowe (afterwards Lord Sherbrooke) and the Cave of Adullam in speeches, the substance of which can fitly be made to do duty a second time now. In the end the Bill passed. Robert Lowe seeing his position assailed gave vent to the words—"Educate our Masters:" in other words edu-

cate the masses of England. In all countries politically advanced, the political power exercised by the representatives have all been derived from the people of the country—educated and uneducated, literate and illiterate. "Raise the masses" has been the battle cry: make education compulsory to make the people understand what is going on around them and to enable them to exercise intelligently the privileges conferred upon them: but not "go down to the masses." Keep the people of the country in ignorance and rule, is a cry that is contradicted by the progress of every civilized country of the West. It may be to the interest of the rulers for some time, but it has never been the intention of the British all over the world. It may be for some time to come that the masses of India may not be able to understand the full significance of "representative government" and "electoral colleges." It may also be true for some time that there may be "no place for them in these enlarged councils which are to be created." But should they be for ever kept ignorant of all these, or will they be for ever ignorant of all these things for one or another of the reasons adverted to above? No.

The political evolution of a country and the motives of Government cannot be made better understood by the mass of the people than by educating them. No government can be carried on by keeping the people always in ignorant awe.

To speak of the masses of India as 'dumb' is, I think, quite incorrect in the sense that they do not know anything as to what is going on India. They are now inarticulate, but with the progress of political institutions and education they would become articulate through properly organised channels.

IV.

The argument was urged by Lord Curzon on the second reading of the Bill in the House of Lords on the 23rd February, 1909—

"I am under the strong opinion that as Government in India becomes more and more parliamentary—as will be the inevitable result—so it will become less paternal and less beneficent to the poorer classes of the population."

In other words, the paternal character of the Government would soon disappear

If these reforms came into force and therefore they are not advantageous to the poor.

As regards the first argument—"paternal character," it pre-supposes that India should always be under pupilage—how long it should be so is not mentioned, but it is assumed in the argument that it should be so for all time to come. But with representative institutions and with further reforms which may be expected, there is a tendency for the pupil to act for himself as soon as he comes of age. It is after all, in simple terms, a question of how long you wish to enforce minority upon your pupil or ward—is it to be eternal, or till a particular period when he can be expected to think and act for himself?

As regards the second proposition—that as Indian administration becomes more and more parliamentary it will become less beneficent to the poorer classes—I think the history of England itself gives ample testimony to the contrary. Why or how these reforms would work in a "less beneficent" way, especially "to the poorer classes" is not explained. At present the Labour Party in England is coming into prominence and it is not impossible to believe that it will increase in numbers as years roll by. What is the Labour Party? Who elect such members to sit in Parliament? All workmen—poor men—and others of that class. Are their interests—are the interests of the poor men, in any way sacrificed, or are the institutions of England less beneficent to them? On the other hand, the Labour Party composed as it is of poor men, is day by day coming into greater prominence. The socialistic tendencies are to be observed in Germany and America and the works of the great exponents of the theory of socialism, are being read all over the world. In India too we have the railways, the telegraph and the post office worked by Government on behalf of the people and the gains that way swell the public coffers. What are the chief effects of these socialistic tendencies? To raise the poorer classes. So many ideas have permeated India of late that it is not impossible to believe that these too, in the efflux of time may get into India. If such be the case, whom will they benefit most? The poorer classes.

Let me take a concrete example the remarkable socialistic budget of modern times introduced by Mr. Lloyd George, the Chancellor of the Exchequer of England and which has been the subject of so much controversy in England. Whom does it benefit most? The poorer classes.

So looked at from any point of view both the arguments advanced against the reforms are unsound and not based upon any intelligible substratum of truth. They are merely arguments *ad captandum*.

V.

So, what I have been labouring to show is this. The masses of India are aware of what is going on, though they may not be able to give clear, definite and articulate opinions, on account of want of education and other causes. The advantage that their educated brethren derive by sharing in the Government of the country will be equally reaped by them as time advances. The Decentralization Commission has also something for these masses, inasmuch as each village will become a unit of administration and those, among them, who are interested may prove themselves useful in the smaller affairs of the world. The fact that hitherto their voice has not been heard is no reason why they should always be kept silent. The recent reforms, together with the report of the Decentralization Commission, have a tendency hereafter to expand the horizon of the village-dweller and make him know about the working of the huge machinery at the metropolis. A real interest will be created in him in the politics of his own village and I am sure as he understands the system more and more, he will be the first to appreciate the benefits derived from these reforms and conduct himself in such a way as to deserve more. If he should prove useful he would take more than a parochial interest, and may, in process of time, rise higher and higher under proper education and intelligent guidance.

VI.

The next question which is of importance with regard to the masses, is their education. Efforts are being made to educate the masses as far as possible. "Educate our masters" will hereafter be the cry. The standard of compulsory primary education

has already been raised aloft. The state of elementary education forty-three years ago was depicted in the following words by the Hon'ble A. J. Arbuthnot at the Madras University Convocation of 1868—

"In the matter of elementary education of the masses, we have done little more than turn the first sods. The great lines of progress in this department of national education have still to be constructed. It has yet to be settled what machinery shall be finally adopted." (Page 45, Convocation Addresses).

Much has been done in this direction during the last forty-three years, but its effect is not very perceptible.

But at almost every Convocation Address, the cry has gone forth, "educate the masses."

"Your duty seems to be clear, if you accept the doctrine that a people rightly taught is more industrious, more productive and happier than a people untaught, or wrongly taught that the ryot, the artisan, the cooly, who can read and cypher, will, other things being equal, be a better ryot, a better artisan, a better cooly, than he that can do neither."—(H. B. Gugg, page 306, *ibid*).

The Madras Times in its issue of the 5th July 1909 speaking on 'Art in Travancore' wrote.—

'But the craftsmen have no education, even of the most elementary nature, and no inspiration. Consequently much of their skill is useless, and the very cunning of their fingers is in danger of being lost in a few generations.'

Now, the very people who were so solicitous of the welfare of the masses and wrote columns after columns in defence of their supposed rights, are the very people who cry down compulsory education to them and characterise such attempts as "a measure of dubious moral value" (*The Madras Times*). It further on says in its issue of the 15th April 1909,—"British rule in India has with grand determination undertaken the elevation of the people." What is meant by "with grand determination," I am unable to perceive: but that the natural tendency of the reforms and the general policy of the Government to elevate the masses must tend to make education free, or almost free in process of time, is as plain as two and two make four. If you wish to raise the people you must educate them. Elevation and education go together.

Mr. Bright was the first to enunciate what seems to me a self-evident proposition, that the extension of the surffage must necessitate a corresponding extension of education." (Norton's Speeches, p. 153).

"But that cannot be accomplished in

a short time or by a single measure" True. But to go and object to the principle of compulsory education itself is the very height of absurdity and taken with their former attitude, these people seem to blow hot and cold in the same breath. That is their twentieth century logic.

Now let us turn to their reasons and see how far they are true.

"There are indeed two conclusive reasons why primary education should not be made free and compulsory. The first is that the country could not possibly afford it."

The very same kind of argument was vigorously urged against the expansion of the legislative and executive councils and other reforms costing money.

"Education even at present is a costly item: (not costly at all from the people's view) and to make the children in primary schools pay nothing when at the very same moment cities of new schools and armies of new teachers would be required would make the expense intolerably burdensome. When compulsory education was introduced in England the percentage of illiterates was not more than about five. In India at present about two-thirds of the children do not receive any education at all. (Therefore it is an additional reason for making it free) as we have said the expense forbids it: but that is not all."

Let us now go to argument number two—

"The quality of teachers in primary schools is a matter of the most serious complaint. They are miserably paid. they are not qualified at all in any real sense of the word. What good can be expected from setting the ignorant to impart knowledge? Before primary education is made compulsory, let it be made efficient and before it is made free let us see to it that the moral training of the people is so far advanced that they will not despise what is given freely to them."

This means an indefinite shelving of the question. Why not both—compulsory education and training of the teachers, go together?

I shall conclude by a quotation taken from the speech of John Bruce Norton delivered in 1865, at the opening of the Govindu Naidu's School:—

"But I for one do not believe that universal native education is so incompatible with the permanence of British power as some people fear

"Of course, if we educate the people, and then deny them the fair results which await upon, and which they have a right to suppose, reward education: the danger becomes imminent, possibly insurmountable and overwhelming: for the permanence of English supremacy can only ultimately rest in India upon

moral and not on physical forces. Eighty thousand British bayonets would be powerless to support the Empire while it may rest stable and secure, if founded upon the confidence, the gratitude, the trust, the love of the native population: and even if the time should come when the British rule must end in India, I for one can look forward to that consummation with serenity and equanimity. I cannot regard it as a disgrace or a misfortune provided that, when the moment arrives, we shall have educated the natives

into a power strong enough, and wise enough to govern themselves we shall *then* part company or enter upon new relations, under the most favourable circumstances and auspices, with a delightful sense of duty discharged and trust fulfilled on the one side, and of gratitude and friendliness upon the other" (pages 296-7).

P. CHINNASWAMI CHETTI.

MUSIC IN INDIA*

IT is only fair to begin by telling you that I have no pretensions to being an authority, either in the theory or practice of Indian music. The following remarks must therefore be taken as coming, not from one who knows, but only from one who understands just enough to love and appreciate it.

I find I have been put down as a speaker on the History of Indian Music, so I will try to give you what must necessarily be a rapid bird's-eye-view of the subject from the earliest down to the present times, keeping principally in view the influence exercised by music on Indian life. I must ask you at the outset to bear in mind these three points; (1) the antiquity and conservatism of Indian music, (2) its intimate connection with religion and (3) therefore its wide and great influence in a country where religion plays so important a part in social life.

The Goddess Saraswati is the presiding deity or muse of Hindu music and learning. She is represented as being very fair, robed all in radiant white, sitting on a white lotus, with a book in one hand and the *Vina* in another. She is the patroness and beloved mother of all musicians and poets, whose one dream it is to catch some faint echo of the enthralling strains of her *Vina*, or one drop of honey from her immaculate lotus-throne. Let me invoke her aid in this humble effort of mine to describe and illustrate her divine art.

The Sanskrit word for music, *Sangita*, used to mean singing, music and dancing

combined, and the great God Shiva is said to have revealed it to humanity. In one of the old Sanskrit dramas there is a beautiful invocation to Shiva, which indicates how his dance symbolizes the rhythmic motion of the cosmos, and may be roughly translated thus:—

"Lightly treads the god, lest he should overset the universe, he restrains his action, lest his arms should over-reach the boundaries of the three worlds, and his spark-shooting glances are turned on empty space, lest they should consume that which they rest upon."

The holy sage Narada is represented as roaming through heaven and earth, singing the praises of Hari on his *Vina*. The *Apsaras* or heavenly nymphs delight the eyes and ears of the gods with their dancing and singing. So that music, heavenly maid, must have had a celestial abode, like the holy Ganges, before she came down on earth to win the hearts of men.

Our oldest and most sacred literature, the Vedas, are estimated to have been composed about 2000 B.C. The following extract from McDonell's Sanskrit Literature will give you some idea of the music of that remote age:—

"Various references in the Rigveda show that even in that early age the Indians were acquainted with different kinds of music. For we find the three main types of percussion, wind and stringed instruments there represented by the drum (*ḍundubhi*), the flute (*Venu*) and the lute (*Vina*). The latter has ever since been the favourite musical instrument of the Indians. By the time of the Yajur Veda several kinds of professional musicians appear to have arisen for lute-players, drummers, flute-players and conch-blowers are enumerated in its list of callings. Singing is, of course, very often mentioned in the Rig Veda. That vocal music had already got beyond the most

* Read at a Meeting of the Graduate Union of the V. W. C. A.

primitive stage may be concluded from the somewhat complicated method of chanting the Sama Veda, a method which was probably very ancient, as the Sama ritual goes back to the Indo-Iranian Age."

The Sama Veda is still chanted, but I do not know how far the old melodies have been preserved, nor am I, unfortunately, able to give you any illustration of the modern style.

After the Vedic comes the Epic Age. The main story of the Mahabharata, or great epic of India, is one of the most ancient of world-stories.

"Old songs about the ancient feud and the heroes who played a part in it must have been handed down by word of mouth and recited in popular assemblies or at great public sacrifices." The equally famous epic Ramayana is also said to have been "either recited by the professional minstrels, or sung to the accompaniment of a stringed instrument, being handed down orally in the first place by Rama's two sons, Kusha and Lava."

Even to this day public and private musical recitations from the Epics and Puranas (old religious legends) are common in India.

In estimating the influence of music on the Indian mind we must remember that apart from the natural and universal attraction of sweet sounds, music in this country, besides being inseparably connected with its poetry and religion, is further enriched by being the vehicle of its history. The chronicles of kings were preserved and recited melodiously by bards, such as the famous *bardai* and *charuns* of Rajasthan. I believe every separate metre has a distinct way of being chanted, still extant in India.

But during the Buddhist period, the scene was changed. Buddha and his followers reasoned out and preached their doctrines, and almost the whole of the resulting Pali literature was in prose. The Buddhist period was more fertile in architecture, sculpture and mural painting, than in music; and the latter, divorced from religion, lost for the time its most powerful support and inspiration. But that it was not allowed to die out is amply proved by the literature of the succeeding period of Brahminic reaction (approximately 500—1200 A. D.), which was so brilliant as to have been called the Hindu Renaissance.

In this period we, for the first time, come across Drama, in the European sense of the word. Dramatic performances used to be held on the occasion of religious festivals,

probably in the *Sangita-sala* or concert-hall of kings, and included dancing and singing. From the internal evidence of extant Sanskrit dramas, we come to know that the art of music was taught by Brahmin professors called *Natyacharyas*, not only to professionals, but even to the ladies of royal households, and many instances are given of their proficiency. Music also formed part of the education of princes, but they were more patrons than performers. One of the main functions of the Renaissance Drama appears to have been the destroyal of Buddhist monastic traditions, and the upholding of cherished Hindu social ideals. From the numerous Sanskrit works on music, it seems at this period to have attained a high degree of perfection, both as a science and an art, of which the Brahmins were the sole exponents, showing the high estimation in which it must have been held. Indeed music has been called the *Gandharva-Veda* and fifth Veda. And even now the highest class of musicians look upon it as a sacred art, and one of the roads leading to salvation, if devotedly persevered in. The temple and the stage were formerly the two great schools of Hindu music. During the popular festivals, singing and dancing also went on in the open air. This music had a character and influence peculiarly its own, and must have been the precursor of modern Indian folk-song, just as the music of the cultured must have given rise to our classical system. *Durbari* or chamber-music, *i.e.*, high-class music played by a single performer to a select audience, is however not yet alluded to. In some parts of India singing and dancing formed, and still form, part of the temple-worship. And though we have nothing like that in Bengal, yet who has not experienced the sense of holy calm and peace which steals over the mind when the mingled sound of gong and bell and conch is borne on the breeze at the time of the *arati* or vespers, in the stillness of the evening? The conch deserves special mention, as though it cannot produce music, it has a musical sound which is intimately associated with auspicious occasions and good-will in every Hindu household, and it was also used as a trumpet-call to war in olden days. But I am running away from my subject.

We have now come down to the Mahomedan conquest, which ushered in a new era for India. The spirit of Islam is the spirit of the desert; and its fierce Puritanism discountenances all appeals to the spirit through the senses. In Mahomedan mosques, music has no place; and the drama was absolutely foreign, if not wholly repugnant, to the new conquerors. Hence classical music was deprived for a time of its Court patronage. There is a characteristic story told of Aurangzib, the great Moghul. The Court musicians brought a bier in front of the window where the Emperor used to show himself daily to the people, and wailed so loud as to attract his attention. Aurangzib came to the window and asked what it meant. They replied that melody was dead, and they were taking him to the graveyard. The Emperor said, "Very well, make the grave deep, so that neither voice nor echo may issue from it!" Nevertheless the spirit of India slowly but surely prevailed, and music gradually crept back into Courts in the form of an entertainment for Mahomedan princes, some of whom became great patrons of the art. It is well known that Akbar the Great gathered round him the best musical talent of Hindustan, amongst whom was Tansen, the greatest name in Hindu music. Thus the *Durbari*, or chamber form of music came into existence, and came to stay. This new departure, together with the Persian culture introduced by the Mahomedans, must have influenced the style of music, but to what extent it is impossible to say, though the difference between the Northern and Southern styles may afford some indication of its character.

The great mass of the people, however, clung as fondly as ever to the old form of musical drama, known as the *Jatra*, which flourishes to this day. This is not a regular drama performed on the stage, but a simpler kind of operatic play, with some religious legend or national hero for its subject.

Along with these, musical and semi-religious recitations of stories from the Epics and Puranas, referred to before, were and still are common amongst the people, under the name of *Kathas*, which are performed by professional story-tellers known as *Kathaks*. It is still considered a pious

act to have these *Kathas* recited in the domestic circle.

The *bhajan*, a simple devotional song with every verse set to the same simple tune, has also held its ground along with the others, as being specially suited for private worship.

All these and other local types, too numerous even to mention, served in those illiterate days to keep alive the national ideals, and account for the remarkable permeation of the highest Hindu thought amongst even the lowest social strata, as with the decline of Sanskrit learning the vernaculars became the medium of all Hindu thought and feeling.

About this time there was a great resurgence of Vaishnavism, and the Krishna-cult spread far and wide amongst the people. And though Vaishnavism, like Buddhism, was essentially a protest against the formalism and narrowness of Brahminism, its spirit was diametrically opposite. Asceticism and repression were replaced by the message of freedom and the joy of life. The life of Krishna plays upon the whole gamut of human emotion, from the love of the child to the love of God, and hence is peculiarly adapted in each of its phases to musical expression. Indeed it is not too much to say that the bulk of the innumerable songs of India have for their theme the immortal loves of Krishna and Radha. Through the corridors of time we still hear the echoes of Krishna's flute, and he lives yet in our hearts, our songs and our poems. Like Orpheus, his flute is said to have had a magnetic influence not only over human hearts, but also the forces of nature. I know a song which says that at the sound of his flute the wind stopped blowing, the river Jamuna flowed backwards, the fishes stopped swimming, the cows stopped grazing, and the calf stopped taking its mother's milk. How sweetly and naturally the human and superhuman are mingled in this, as in most of our simple religious songs, which go straight even to our sophisticated hearts! The Vaishnava poets, whose works are a veritable storehouse of all that is tender and true in love, have for their inspiration the same eternal story. As the name of the tune is given in each Vaishnava lyric, these must always have been sung, and are still sung to the music of the Kirtan, which is the Vaishnava's own particular form of

musical expression. The Kirtan, at least in Bengal, is indeed a marvellous development of musical technique. It may be compared in some of its aspects to the European Oratorio, and in spirit and expression it is akin to the lyrical drama of Wagner. The Kirtan requires a whole band of well-trained performers and several hours of time for anything like an adequate rendering, so I am afraid no illustration can be given here.

With the advent of the English, Indian culture, including music, has entered into a new phase. Among the educated classes the old religious musical entertainments have almost gone out of vogue, though with the masses they are still popular. The *gaitras* are more and more copying modern theatrical performances, with not very happy results. The theatres themselves, which have sprung up in dozens, are no doubt fulfilling some useful functions, but their effect on music has been for the most part deplorable, their characteristic tunes betraying an utter lack of style, and a considerable amount of *banalité*.

The Brahmo Samaj has given music a prominent part in its religious service, and has availed itself of the best in all styles without distinction, thus gaining a wide emotional range, and also helping to conserve much that might have otherwise died out.

European popular music cannot but have had a certain amount of influence on our modern music. I have heard some lively tunes on the Bombay side which seem to have been borrowed bodily from the Portuguese, as well as several other adaptations which are locally described as being in the style of the band. The band with its loudness and liveliness seems to have caught the popular fancy, and was at one time considered quite the thing for marriage processions. Our own wedding-music is performed by a small band of pipers, the pipe being a sort of clarinet or oboe, whose sweet and touching strains are inseparably associated in the Indian mind with all festive occasions.

Occasional attempts have been made to introduce harmony into Indian music, an altogether radical departure, which requires a trained musician to handle with any degree of success.

Some Bengali songs have also been set to Scotch and Irish melodies, which with a

little adaptation do not sound so very foreign to our ears.

A more subtle form of Western influence may be traced in the modern tendency to simplify and vary the Durbari style, by breaking away from some of its rigid conventions. Nevertheless the classical style still survives in its purity, thanks to its devotees, who cling religiously to the established tradition, and account any departure from it to be a mortal sin.

On the whole, I regret to have to say, that our music is at present languishing for want of support. Our princes and noblemen are no longer as devoted to the divine Saraswati as they used to be, and even the few existing followers of the faith have to bow down to the modern King Gramophone, who seems to reign supreme.

The ubiquitous harmonium and piano have also changed the orthodox character of our music, and a certain kind of cheap drawing-room music which can be easily learnt and easily taught, is superseding the old artistic style.

There are also however certain elements of hope, which it gives me pleasure to touch upon. Things are not so bad as in the days of our grandfathers, when music and singing were supposed to be an occupation fit only for professionals and ne'er-do-weels. The more music became an instrument of mere pleasure, the more it sank in public estimation. It is only very recently, and probably as a result of Western influence, that music has been reinstated in the Hindu home, and is coming to be valued as an Art in and for itself. Several systems of notation have been devised, and various musical publications are helping to preserve at least the outlines of the best classical compositions. And above all, the Indian heart has still a tender spot in which the real music of India may find refuge, while awaiting the coming of the new Tansen.

I hope it is not too late to say a few words regarding the distinguishing characteristics of Indian music, which may perhaps be more easily brought out by a comparison with the European system.

Firstly, we have no such thing as Harmony, or practically none; only the keynote, singly or in combination with dominant and sub-dominant, being used in accompanying songs, or filling out

instrumental music. Indian melody, thus left to itself, has attained a much greater complexity and elaboration than its European sister. The apparently endless profusion of *Tanas* or cadenzas with which our melodies are adorned, partake more of the nature of an improvisation than a mere reproduction, and that is why any system of notation can only hope to preserve the mere skeleton of an Indian musical scheme.

The teaching and learning of music by ear, is another great difference, which makes a good ear and a good memory much more essential in would-be performers.

The subject of our *Ragas* and *Raginis* is a large and difficult one, which cannot be adequately treated in a paper like this. *Ragas* are certain melodic types based on various modes and keys, differentiated by the sequence and prominence of particular notes. They require much study and practice, not only to render correctly, but also to recognise and appreciate. A point of considerable interest to the foreigner is that particular *Ragas* and *Raginis* are required to be sung at particular hours of the day, and the initiated really feel dissatisfied if the proper time is not chosen for its corresponding tune. Whether there is something deeper than mere association of ideas in this feeling, it is not for me to say. *Ragas* and *Raginis* are believed to be ideal beings in human form, and definite descriptions of them are given in Sanskrit books, with details of colour, shape and expression. Certain powers are also ascribed to certain *ragas*, i.e., the bringing down of rain, the breaking forth of fire, etc., and many are the interesting stories given in proof. But alas! the age of miracles is past, and there is no danger now-a-days of anybody's setting the Hooghly on fire by singing the *Dipak raga*!

The so-called quarter-tones of the Indian scale seem to be a hard nut for foreigners to crack. Without entering into details, it will be enough to say that intervals of less than a semi-tone are never used in succession, and their only use is to introduce different degrees of sharpness and flatness in different *ragas*. This is why the tempered notes of European keyed instruments are not all-sufficing for Indian classical music

proper, but are enough for all practical purposes in modern popular music.

Another obvious distinction is the gliding progression of our melodies, in which no abrupt transitions or large intervals occur. An analogy may be found in a design composed of curves, as opposed to one consisting of angular or disconnected lines. Our songs are also definitely divided into two or four parts, and the composer's name used very often to be mentioned at the end.

Our time-system, like our melodic system, is complicated enough to deserve special mention. Not only bars, but groups of bars have to be taken as the unit of time, and the number of beats may be five or seven, as well as 2, 3, and their multiples. We begin at the beginning of a song, but do not end at the end. You have to come back to the beginning, and stop at a particular accented beat called the *samā*. The safe and timely arrival at this stopping-station entails much beating of the drum and appreciative shaking of the head on the part of both performers and listeners, though it may appear rather an abrupt ending to those accustomed to the somewhat affected and comfortable settling-down of the conventional European *finale*.

I must also allude to the divine melancholy which is so characteristic of Indian music. Gay or martial tunes are conspicuous by their absence. This may perhaps point to some inherent difference between the East and the West, which it would be interesting to work out.

Let me conclude with a distinction drawn by one of our poets between Eastern and Western music. He says:—

"The world by day is like European music,—a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. And the night world is our Indian music,—one pure, deep and tender *ragini*. They both stir us, yet the two are contradictory in spirit. But that cannot be helped. At the very root, nature is divided into two.... day and night, unity and variety, finite and infinite. We men of India live in the realm of Night,—we are overpowered by the sense of the One and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows, and takes us to that lonely region of the soul which lies beyond the phenomenal universe, while European music leads us a variegated dance through the endless rise and fall of human grief and joy."

SRIMATI INDIRA DEVI

"DACCA MUSLIN"*

MR. Chanman, Gentlemen and Fellow-students, before I give you an idea of the manufacture of the Dacca Muslin, I should like to place before you a short history of this fabric, showing how the Indians in those days maintained an unapproached and almost incredible perfection in their cotton fabrics. From very early days of civilization, India has been famous for the manufacture of cotton piece goods, and the muslins of Bengal particularly received much appreciation from the ancient Greeks, Egyptians, and Arab traders, who used to import a considerable amount of these fabrics into their respective countries from the different provinces of India.

As regards their fineness, specially those manufactured in Bengal, many travellers to India, bear testimony as to their super-excellence.† "Some of their muslins might be thought the works of fairies or of insects, rather than of men," but these were seldom exported to the foreign countries. From two Arabian travellers of the 9th century, we learn that "in this country (India) they make garments of such extraordinary perfection, that nowhere else are the like to be seen. These garments are for the most part round and wove to that degree of fineness that they may be drawn through a ring of a moderate size." In the 13th century, Marco Polo mentions in his travels that "the finest and the most beautiful cottons that are to be found in any part of the world are produced in the coast of Coromondal and Muslipatam", although these fabrics were really much inferior to those woven in Bengal. From "Tavernier's Travels" we understand that these fine fabrics were produced in very small quantities, and the merchants were not allowed to export them, as the governor of the province was obliged to send them all to the Great Mogul's Seraglio and the principal Wazirs or Lords of the Court. Many interesting stories are told concerning the fineness of some of the muslins. The Hindoos amuse themselves with two stories—(1) that the Emperor Aurungzebe was very angry with his daughter, for showing her skin through her clothes, whereupon the young princess remonstrated in her justification, that she had seven *jamahs* or suits on, (2) that in Nawab Alliverdy Khan's time a weaver was chastised and turned out of the city of Dacca for his neglect, in not preventing his cow from eating up a piece of *abrooan*, which he had spread and carelessly left on the grass. The very poetic name *Shubnam*—"Evening dew", (as the particular type of muslin was called), suggests that the

fabric could scarcely be distinguished from the dew on the grass, when spread over a bleaching field. Tavernier says in his travels that "a Persian ambassador on his return from India, presented his king with a cocoanut, which contained a muslin turban, 30 yds long, and which when expanded in the air could hardly be felt." At the end of the 17th Century, when De Foe was remonstrating against the admission of the Indian goods into the British Isles, he wrote in his "Weekly Review"—"Fashion is truly termed a witch, the dearer and scarcer any commodity, the more the mode, 30s a yard for muslins and *only the shadow of a commodity when procured*." The following minute, made by Sir Joshep Banks, on a portion of the yarn of Dacca Muslin, shows us a tangible proof of its fineness, though it must be confessed that the sample given to him was, although the finest then made at the city of Dacca, not equal to the most delicate muslins made in that neighbourhood in former times. It appears thus at the India House in his own writings together with the specimen of the muslin—

"The portion of the skein which Mr. Wilkins gave to me weighed 34 3/10 grs, its length was 5 yds 7 inches, and it consisted of 196 threads. Consequently its whole length was 1018 yds. and 7 in. This with a small allowance for fractions, gives 29 yds. to a gram 203,000 to a lb. avoirdupois. Of 7,000 grs. (i.e.) 115 miles, 2 furlongs and 60 yards." This comes to about 242s. count

It is quite surprising to notice, how these people could turn out such astonishing fabrics with their crudest appliances and where the raw material was treated so grossly, and where there was so little division of labour. This anomaly can be easily solved if we understand that what we call our scientific knowledge in the present time and which we acquire only by continual observations, throughout the major portions of our lives, was a second nature to them. This remarkable fine sense of touch was so very natural to these people, that Orme in describing the silk manufactures of Bengal says, "The women wind off the raw silk from the pod of the worm, a single pod of raw silk is divided into 20 different degrees of fineness, and so exquisite is the feeling of these women, that while the thread is running through their fingers so swiftly that their eye can be of no assistance, they will break it off exactly at the assorted change, at once, from the first to the twentieth from the 19th to the 2nd." In these days of steam engines, and motors, when every thing seems to be running at its utmost speed, when one can hardly perceive any sign of rest, one will be perfectly amused to watch the rapidity and the accuracy with which the humble handicraftsman is accomplishing his task, the whole process seems outwardly to be so simple, that it may excite the inexperienced bystander to try a hand at it himself. He sits down and tries, he fails

* This paper was read before the Manchester Municipal School of Technology Textile Society by Mr. Probodh Kumar Dutta: under the Chairmanship of Prof. Fox, M.Sc., Tech. Hd. of the Textile Dept. of the above School.

† History of the Cotton Manufacture of Great Britain, by E. Baines, p. 56.

and practices all for days together, with all his energy; he calls for his sound scientific knowledge, which really does not render to him any appreciable help and then at last he comprehends "that the patient Hindu handicraftsman's dexterity is a *second nature*, developed from father to son, working for generations at the same processes and manipulations."

I think, it would not be out of place, if we go deep into the subject and satisfy our curiosity by examining the Indian handicraftsman's mode of life and the surroundings in which he moves. In answering this point I will quote the words of Dr Birdwood, in his lecture given before the Society of Arts, February 26, 1879, on "Indian Pottery" at the Paris Exhibition "We cannot overlook this serenity and dignity of his life, if we would rightly understand the Indian handicraftsman's work. He knows nothing of the desperate struggle for existence which oppresses the life and crushes the very soul of the English working man. He has his assured place, inherited from father to son for a hundred generations, in the national church and state organization, while nature provides him with everything to his hand, but the little food and less clothing he needs, and the simple tools of the trade. The English working men must provide for house rent, coals, furniture, warm clothing, animal food and spirits and for the education of his children before he can give a mind free from family anxieties to his work. But the sun is the Indian workman's co-operative landlord and coal merchant, upholsterer, tailor, publican and butcher; the head partner from whom he gets almost everything he wants and free of all cost but his labour contribution towards the trades union village corporation of which he is an indispensable and essential member. This at once relieves him from an incalculable dead weight of cares, and enables him to give to his work, which is also a religious function, that contentment of mind and leisure, and pride and pleasure in it for its own sake, which are essential to all artistic excellence."

But those days have gone by, the Indian handicraftsmen no longer enjoy the same bliss, which we have just learned from Sir Birdwood's lecture. He himself deplors their present condition in his book on "Indian Arts"—"But of late these handicraftsmen, for the sake of whose works the whole world has been ceaselessly pouring its bullion for 3,000 years, into India, and, who, for all the marvellous tissues and embroidery they have wrought, leave polluted no rivers, deformed no pleasing prospects, nor poisoned any air, whose skill and individuality, the training of countless generations has developed to the highest perfection; these hereditary handicraftsmen are being everywhere gathered from their democratic village communities in hundreds and thousands to the colossal mills of Bombay, to drudge in gangs at manufacturing piece goods, in competition with Manchester, in the production of which they are no more intellectually and morally concerned than the grinder of a barrel organ in the tunes it evolves. I do not mean to depreciate the proper functions of machines and modern civilization, but machinery should be the servant and never the master of men. It can not minister to the beauty and pleasure of life, and can only be the slave of life's drudgery. It should be kept rigorously in its place, in India as well as in England."

GEOGRAPHICAL POSITION AND MANUFACTURING PLACES.

I shall try to deal with the subject, which I hope will be interesting to you, from its technical side. In the beginning of my paper I have mentioned, that the art of spinning and weaving was practised throughout India from remote antiquity, and that no part of this vast country could bring this art to so perfect a state as we find it in Bengal. The locality most celebrated for the manufacture of the cotton fabrics is the district of Dacca, one of the principal divisions of Eastern Bengal, * situated between 24° 20' 12" and 23° 6' 30" N. and between 89° 47' 50" and 91° 1' 10" E. long. It is bounded on the N. by Maimensing, on the E. by Tipperah, and on the S. and W. by Bakarganj and Faridpur. The district consists of a vast level plain divided into two sections by the Dhaleswari river. The northern part again, intersected by the Lakshmia river, contains the city of Dacca, and as a rule lies well above flood-level. The soil is composed of red ferruginous *kunkar*, with a stratum of clay in the more elevated parts, covered by a thin layer of vegetable mould, by recent alluvial deposits. The country lying to the south of the Dhaleswari is the most fertile part of the district. It consists entirely of rich alluvial soil, annually inundated to a depth varying from 2 to 14 ft of water. The villages are built on artificial mounds of earth, so as to raise them above the flood level. Every village in the district used to carry on this business to a small or large extent, but the principal manufacturing towns where muslins were made, were the city of Dacca and the villages of Sunargong, Dumroy, Teetbadee, Junglebaree and Bazetpore.

Besides these stations, there were several other places in this and the neighbouring districts, where manufacturing of cotton goods formed the principal industry. Some of these *aurungs* (manufacturing stations) were directly under the Dacca factory, and used to supply large quantities of calicoes, dimities, and inferior goods formerly exported to England by the East India Company.

COTTON FOR DACCA MUSLIN

The district itself produces the cotton, required for manufacturing the Dacca muslin. The plant is annual and attains a height of 4 to 5 ft. It is a variety of the *Gossypium Herbaceum*, though Dr Roxburgh speaks of it as different from the common herbaceous cotton plant of Bengal on the following points—*viz*—(1) "In its being more erect with fewer branches and the lobes of the leaves more pointed. (2) In the whole plant being tinged of a reddish colour, even the petioles and nerves of the leaves, and being less pubescent. (3) In having the peduncles which support the flowers longer and the exterior margins of the petals tinged with red. (4) In the staple of the cotton being longer, much finer, and softer." Two varieties of cotton are raised—(1) *Photee* or finest kind, which has been cultivated in the district from time immemorial, and is grown only in certain localities situated along the banks of the Brahmaputra or its branches and the Megna. (2) *Bairati* which is raised in the eastern part of Bengal. In 1800, the

* Encyclopaedia Britannica (10th Ed.)—"Dacca"

† Roxburgh's "Flora Indica," Vol. III, p. 184.

Commercial Resident of Dacca speaking of the sites of cultivation for *photee* cotton, remarks*.—

A tract of land extending from Feringy Bazar, 12 miles S.E. of Dacca, along the banks of the Megna to Edulpore, 20 miles N. of the sea, occupying a space of about 40 miles in length and in some places as far as 3 in breadth, and situated in the pergunnahs of Kiddepore, Bickrampore, Rajenagur, Cartickpore, Serampore and Edulpore, is allowed to produce the finest cotton grown in the Dacca province, and I believe, I might add, in any part of the world, since no cotton that has yet been compared with it, whether the produce of India, or of the islands of Mauritius or Bourbon, whose cotton is celebrated for superior quality, has been found equal to it." The superiority of this cotton can be accounted for by the following facts. "As the tide rolls it in with the water of the Megna, which overflows part of the country during three months in the year, deposits, as it subsides, sand and saline particles which very considerably improve and fertilize the soil which consists of light sand and brown earth. Besides the above sites the banks of Luchia from the Dulaserree river to a little above Roopgunge, about 16 miles in length, and a few miles on the banks of Brahmaputra, north of the Dulaserree, furnish the greater part of the *kapas* used in the Dacca province. Of the rest, some is grown in Buldecal, Bowal and Alepsing and some imported from Boosna in the adjacent District of Rajshyee."

ITS CULTIVATION.

In the preparatory operations or for its cultivation the agriculturist in the first place takes special care in keeping the seeds in good condition. During the rainy season (July, August, September) when the seeds are very much liable to be deteriorated owing to too much damp present in the climate, the ryot puts the seeds with their wool on them into an earthen jar (its mouth being tightly packed) the inside of which is carefully smeared with ghee (clarified butter) or oil—this makes the vessel damp proof—and allows it to hang from the roof of his kitchen which is the only place where the fire is kindled. They are sown in November in parallel rows about a 1½ ft. apart, and a distance of about 4" from each other in the rows—each seed being moistened with water before it is dropped into the ground. Two crops are raised, one in April and May, while the other in September and October. The former yields the finest produce and is grown extensively.

About 4½ lbs. of seed, sown in a field measuring 25 sq. yds. will yield about 160 lbs. of *kapas* (seeds and wool unseparated), provided the season is favourable. It has been estimated that nearly 2½ lbs. of seed cotton contains about 1/5 of the weight of the lint cotton, and which according to the Commercial Resident, varies in the fineness of the staple about ¼ of the above weight, which adheres to the seed, is capable of being spun into finest thread, while the remaining part is used for thread of inferior degrees.

The *Baruis* (betel-leaf growers) were considered to be the best growers of cotton in those days, but the 'cultivation' has declined with the manufactures of the district and it is said that the cotton has somewhat deteriorated in the fineness of its staple."

* "Letters from the Commercial Resident of Dacca to the Board of Trade, Calcutta," dated November 30th, 1800.

SPINNING (INTRODUCTION).

Before I describe to you the primitive methods of spinning, I would like to draw your attention to the crudest appliances which they used to handle. Here nature supplied them everything in its simple and pure form; but it must be admitted that the men who first brought into use these simple means really possessed *very* highly inventive qualities, because "spinning is not an inherent human capacity as it is in spiders". Surely "imagination and intelligence were present at the birth of the first spun thread. Our machinery of to-day are nothing but elaborate imitations of these simple forms. As we shall proceed in describing the processes, we shall see how much our present and past mechanics owe to the inventive genius of some in that dark and distant epoch.

PICKING AND CLEARING, GINNING AND OPENING.

When the cotton is picked from the pod, the seeds come with it, after being picked, it is necessary to clean it thoroughly from many foreign matters, and therefore fragments of leaves, stalks, etc. are carefully picked out with the fingers. All this laborious task of cleaning, is done by the women, who also spin the yarn.† "The seed cotton is then carded with the jaw bone of the *boalee* fish,‡ the teeth of which, being small, recurved, and closely set, act as a fine comb in removing the loose and coarser fibres of the cotton and all extraneous matter, such as minute particles of earthy and vegetable matter from it". The next process to be considered will be better understood by the term "ginning." This is accomplished by placing a small quantity of combed cotton upon a smooth flat board, and then by means of an iron spindle moving it backwards and forwards with the hand, the seeds are taken out of the fibres without being crushed. "Bowing" comes next, which we will better understand by the term "opening" or "scutching" or "blowing" when the cotton fibres receive a series of continual blows, from a hand bow which actually does the function of the beater in an opening machine, and which is constructed of a piece of bamboo with two elastic slips of the same material inserted into it, and strung with a cord usually made of catgut, twisted together. The bamboo slips are *moveable* within the centre piece, and in proportion to the extent they are drawn out, or pushed back, the tension of the cord is increased or diminished." This process of bowing brings the cotton into a downy fleecy condition and when spread out can be easily lapped round a thick wooden roller. This roller is afterwards taken out, and the cotton is pressed between two flat boards. "It is next rolled round a piece of lacquered reed of the size of a quill" and finally enveloped by means of a thin skin of the *Cuchia* fish which prevents the cotton from being soiled or dirty, whilst it is held in hand during spinning. So far we have the preliminary preparations of spinning now we shall go direct to the spinning proper, where we shall see, with what simple apparatus, these women could spin such exquisitely delicate yarn, which has startled the whole civilized world for its extraordinary fineness.

* Textile Industries, Vol. I, p. 1.

† Cotton Manufacture of Dacca, p. 16.

‡ *Silurus Boalis*. See Hamilton's "Fishes of the Ganges".

SPINNING. I. ROPE.

The spinning apparatus consists of (1) the roll of cotton carefully covered with a thin skin, (2) a metallic spindle of 10" to 14" in length, almost as thick as a stout needle—though sometimes a slender piece of bamboo is used instead of the metal, (3) a piece of shell or some substance which is smooth as well as hard, embedded in clay, (4) a hollow stone or clay pot carrying some chalky powder. The whole appliance is generally carried on in a flat bamboo basket. A bit of unbaked clay is attached in the lower end of the spindle; thus giving it sufficient weight in turning it steadily on the hollow smooth surface of the shell. The spinster holds the spindle in an inclined position keeping the heavy end always in contact with the smooth surface, and turns it round with the thumb and fore-finger of her left hand. Whilst the cotton is supplied at the same time with her right; being particularly careful in drawing out single filaments from the roll. The chalky powder keeps the fingers always dry.

When a certain length of thread is thus spun, it is wound on the spindle. The process exactly resembles the modern mule spinning as far as its principle of intermittent spinning operation goes, here the spindle is stationary, whilst the feed part always recedes from the spindle point, which we see exactly reversed in our present mule spinning. In order to attenuate the fibres successfully in the dry weather, the spinning was often accomplished over a shallow vessel of water, the evaporation from which keeps the surrounding atmosphere humidified to the necessary degree; this enables the spinners to form the filaments into threads successfully. The Dacca spinners generally worked from soon after early dawn to 9 or 10 o'clock, and from 3 to 4 in the afternoon till half an hour before sun-set, the time being the most suitable for fine spinning.

STANDARD WEIGHT.

The method of measuring the length as well as the weight of a given skein of thread was very crude. The spinners and weavers generally used to judge the fineness of the thread by sight only. A *hath* (cubit) was their unit length which is equal to almost 19", a distance covered by the whole length between the knuckle of the elbow joint and the tip of the middle finger. Their weight unit was a *Rattiee* (about 2 grs. Troy). These are tiny seeds of oval shape, of deep red colour with a black spot on the top, and they are obtained from a particular plant of a shrubby nature.

The standard quality of yarn used for the manufacture of these fine muslins, varied from 140 to 160 cubits in length to one *ruttiee*, which comes to about 316s. to about 366s. of the present system.

PREPARATION OF THREADS FOR WEAVING.

I shall now describe the preparatory operations of weaving and weaving itself. Our first consideration in this chapter would be the process of *winding*. The weaver gets his thread from the spinner in the form of skeins wound on small pieces of hollow reed. Before he commences the process actually, he allows its thread to be steeped in water for a few hours as it is. The winding appliance consists of (1) a reel made of thin smooth splits of bamboo, which is mounted on the upper end of a long stick, (2) a piece

of bamboo, one end of which is divided into two parts, and thereby acting as bearings to hold a piece of stick on which is mounted the hollow reed, (3) a smooth coconut shell over which the reel shaft revolves. The weaver holding the split bamboo piece by means of his toes in front of him, turns the long stick of the reel with one hand keeping all the time the reel in its vertical position, while the first two fingers of the other hand act as guides to the yarn in its passage from the reed to the reel. When the yarn is in the form of a skein, it is first placed on a small wheel made of thread and fine bamboo splits, from which it is afterwards drawn off and wound upon a reel.

The thread meant for warp, is generally a little thicker than the weft. The warp in order to stand the unavoidable strains during the process of weaving, is required to undergo the following processes.

SIZING.

It is first steeped in water for 3 consecutive days during which period the water is changed twice, on the 4th day it is taken out thoroughly rinsed by means of two sticks which are put into the skein and twisted in opposite directions. It is then left upon the sticks and exposed to the sun to dry in its tightly twisted condition, which is afterwards "untwisted and put into water mixed with fine charcoal powder, lamp black or soot scraped from the surface of an earthen cooking vessel. They are kept in this mixture for 2 days, then rinsed in clear water, wrung out and hung upon pieces of stick placed in the shade to dry. Each skein having been again reeled is steeped in water for one night, and is next day opened up and spread over a flat board, upon which it is smoothed with the hand, and rubbed over with a paste or *slee* made of *Khole* (fried paddy), and a small quantity of fine lime mixed with water." After being sized the thread is wound upon a reel, every turn of which is kept as wide apart as possible, in order to get it dried quickly. It is afterwards exposed to the sun. All the threads are then rereeled and sorted, and divided into 3 grades according to their fineness. (1) The finest for the right-hand side (2) the next finest for the left hand side, (3) the coarsest for the centre.

WEFT PREPARATION

The weft is prepared two days before the actual weaving. A quantity of thread for one day's work is steeped in water for 24 hours. It is then rinsed and wound on a large reel, and then lightly sized in the above way, and dried properly. This is a daily job continued until the cloth is finished.

WARPING

This operation is usually done outdoors. The weaver selects a spot near his house, where he can arrange his warping appliance to its best advantage. The apparatus consists of four short bamboo posts, which are fixed at measured distances, depending upon the length of the cloth to be woven, and several pairs of rods, between them. They are arranged in two parallel rows with sufficient space between them. The weaver holding a small wheel of warp yarn in each hand, walks backwards and forwards along the two rows all the time laying down the two

* Cotton manufacture of Dacca, p. 29.

threads over the posts. The intermediate pairs of rods, are intended for supports and as well as to form the end-and-end base, which is accomplished by crossing his hands between each pair of rods. At right angles to the handle of the swift there is a thin rod having a glass ring at its end and through which the thread passes.

REEDING.

This is done sometimes immediately after warping, and in some cases not until the warp is wound upon the back beam. The reed is made of very fine bamboo splits, firmly fixed between two split canes. The finest reed that is used in weaving Dacca muslin contains nearly 2,800 dents in 40" space. The whole bundle is hung from the roof of the weaver's hut while one end is unfolded, and spread out nicely and hanging down to within 2 or 3 ft. from the ground. The reed is fastened by means of thin cords, and it hangs in front of the unfolded yarn. Two men take their seats one on each end of the warp and having cut a certain number of the looped ends by means of a knife, they begin to draw the threads with the reed. The drawn ends afterwards are gathered and knotted in bunches thus keeping the reed with the warp.

BEAMING.

The *beaming process* resembles greatly the modern Yorkshire Dressing, when every thread requires careful attention, in respect to their order and tension. The operation is generally done outdoors. The warp is bundled round the reed, and a bamboo rod is passed through the knotted bunches at the termination of the reeding. One man holds this bundle, while the other end is unfolded, and a thin slip of bamboo stick having been passed through the loops, is received into the longitudinal groove of the endbeam, and is fastened by means of string. The beam is then supported on two loops formed by stout cords, which in their turn are suspended from 2 short wooden posts. The selvage threads of the two ends are brought to a distance commensurate with the intended breadth of the cloth. The portion of the warp thus being unfolded and nicely spread out, the man who holds the bundle, stretches it evenly, whilst two workmen proceed to arrange the threads in the middle. Eventually the threads are brought into their parallel state, by means of an elastic cane, which has been previously softened and beaten out at one end into the form of a brush. The cane is held in the form of a hand bow, and it gently taps over the stretched ends. When a certain length of the warp is thus arranged, it is wound on the end of the beam by means of a winch handle, the next unfolded portion is similarly treated, and the process is continued until the whole length of the warp is properly dealt with.

WEAVING.

The loom is of a very simple construction; it consists of four bamboo posts fixed firmly in the ground. They are connected sideways by two rods, which support a few transverse rods, to which the slings of the lay or batten and the balances of the healds are attached. The breast beam or cloth beam has a

longitudinal groove in which fits a thin rod carrying all the looped ends of the warp. Both the back and the cloth beam rest upon short bamboo posts, the top part of which has been scooped out in order to form a sort of bearing. Each beam has a winch handle by means of which each can be turned, the beam is prevented from turning in the opposite direction by means of a stick, one end of which is inserted into the mortise of the beam, while the other end is fixed in the ground. The slay consists of two broad pieces of wood each with longitudinal grooves into which the reed is received and made fixed by means of iron or wooden pins. It is suspended from the front transverse rod and in adjusting it properly a good amount of experience and practice is necessary, because the range of its movement determines the degree of force which should be applied to a weft in a particular texture of a fabric. This is considered to be one of the nicest operations in setting this sort of loom. Each heald is equally counter-balanced by weights, which are attached to the other ends of the slings, the slings being passed over the transverse rod of the loom-frame. The treadles are made of bamboo or pieces of wood, and they are contained in a pit dug in the ground $3' \times 2' \times 1\frac{1}{2}'$. The shuttle ($10''$ to $14''$ length $\times \frac{3}{4}''$ breadth) weigh about 2 ozs. It is made of very light wood, and it has two spear-shaped points. Considerable amount of space is provided in its centre, in which is placed a moveable iron wire longitudinally, upon which the reed of the weft is mounted. The weft is passed through an eye made in the side of the shuttle. The temple consists of two pieces of wood connected together by cords, their outer ends being armed with iron pins by means of which the cloth is kept stretched. Every part of the loom being perfectly adjusted, the weaver takes his seat upon a mat or board placed close to the pit, and depresses one of the treadles, thus forming a shed of about $\frac{3}{4}''$ depth. The shuttle is then thrown by one hand through the shed with a slight jerk and received by the other on the opposite side, the reed then beats up the shot of weft thus placed. When $10''$ to $12''$ of cloth is woven, lime water is sprinkled over it in order to prevent it from being damaged by the insects; and then it is wound upon the cloth beam, and thus simultaneously unwinding a certain length of yarn from the back beam. Mustard oil is occasionally applied to the shuttle, reed, and slay, in order to lessen friction during the process of weaving.

PRODUCTION.

The time taken to weave a muslin 20 yards \times 1 yard, can be seen from the following statement by the Commercial Resident—"The preparation of the *tana* or warp thread of a full piece of plain or striped cloth of the Dacca station employs two men, according to the quality of the thread, from 10 to 30 days. The weaving of such cloth employs 2 persons, one to weave the other to prepare thread and attend the loom—if of the ordinary or middling plain assortments, from 10 to 15 days—if of the fine, 20—the super-fine, 30—the fine super-fine, from 30 to 45 and if the cloth be of the fine superfine *dooreas* or *Charkana* (checks) assortments, 60 days. . . A half piece of *mulmulkhas* of the finest kind cannot be manufactured in less than 5 or 6 months."

The following list gives us, the names of some of the muslins with their particulars —

NAME.	NO. OF THREADS	AVERAGE WEIGHT.	DIMENSIONS	REMARKS
1 Mulmulkhas ...	1,800 to 1,900	3 oz. 2 dwt. 14 grs.	10 × 1 yds.	Made and reserved for the private use of the king. It is described as so fine that "it will pass through a ring"
2 Jhuna ...	1,000	8½ ozs.	20 × 1 yds.	"Jhuna"—"Thin." Net-like muslin worn only by Indian dancers and singers and by ladies of the wealthy class.
3 Rang ..	1,200	8 ozs. 4 drs.	20 × 1 yds.	Net-like texture, 1 in 2 dent.
4 Abrawan ..	700 to 1,400	9 ozs. to 11½ ozs.	20 × 1 yds.	("Ab" (Persian)—"Water" ("Rawan" (,,,)—"To flow."
5 Circur Ali ...	1,900	4 ozs. to 4½ ozs.	10 × 1 yds.	Manufactured for the use of the Nawabs of the Province. It was included among the articles for the Viceregal Court, the cost of which was defrayed from the revenues of the Jaghire "Circur Ali"
6 Khasa ...	1,400 to 2,800	10½ ozs. to 21 ozs.	20 × 1 to 1½ yds.	"Khásá"—"Elegant."
7 Subnam ..	700 to 1,300	10 ozs. to 13 ozs.	20 × 1 yds.	Subnam—"Evening Dew." It has been described that this fabric when spread over the bleaching field, could scarcely be distinguishable from the dew on the grass.
8 Alábálle .	1,100 to 1,900	9½ ozs. to 17 ozs.	20 × 1 yds.	Alábálle—"Very fine."
9 Tanzeb .	1,900	10 ozs. to 18 ozs.	20 × 1 yds.	Tanzeb—"Ornament of body." In England it is known as Tanzeb.
10 Turundum ...	1,000 to 2,700	15 ozs. to 27 ozs.	20 × 1 yds.	
11 Nayansook	2,200 to 2,700	.	20 × 1½ yds.	"Agreeable to the eye"—"Nayan"—eye. "Sook"—pleasure.
12 Buddunkhas	2,200	12 ozs.	10 to 21 × 1½ yds.	Here the weft is not so compact as in "Nayansook"
13. Sirbund	2,100	12 ozs.	20 to 24 × ½ to 1 yds.	Head dress as used for turban.
14 Kumese ...	1,400	10 ozs.	20 × 1 yds.	Cloths used for making garments like shirts.
15 Jamdance .	1,700	.	.	Embroidered on loom. It resembles lappet weaving of the modern days.

Before I take my seat, I must tell you, that Mr. Fox has been kind enough to bring some samples of these fabrics, which you may have a look at before you leave this room. I also take this opportunity to express my gratitude to my worthy professor, who has encouraged and helped me in every way to present this paper before you and I also thank my friends who have assisted me in different ways.

PROFESSOR FOX—

Gentlemen, Mr. Dutta has given us what I am sure you will all consider a very interesting paper. Some years ago, I was considerably interested in this "Dacca Muslin" industry, and I went to some little trouble to find out if possible why the Indian weavers, adopted some of the methods Mr. Dutta has told us about. He has told us about steeping the yarn for days sometime

in water, sometime in charcoal or lamp black. I wanted to know what effect this would have, so I got some English yarns and treated them exactly as the Indian weaver treats his yarn, as Mr. Dutta has explained. I found that from ten equal lengths of cotton in its natural condition the average count was 19.85s. and the breaking strain 52.8 grams. After steeping in water and treating in the manner explained to us, I tried a similar set of threads, the count was 19.95s. and the breaking strain 58.1 grams. But after submitting a third set to the entire process, the count was 19.95s. and the breaking strain 57.7 grams. It gave an increase in strength of 9.37 while it altered the appearance of the threads considerably, they had a smoother surface, they became thinner, and the lamp black gave a darker appearance than was possessed before this treatment. There was a number of very interesting things got with this manufacture, and I thought I should like to know more about these yarns. We have heard of the "Woven Wind" and the "Morning Dew" and the cattle not being able to see whether they were dealing with grass or textile materials, I heard so many poetical and other descriptions of these muslins, that one was naturally anxious to know what the articles were really like. Well, I went to the trouble to analyse some of those samples, I don't know that I had the best samples, but I analysed those that were available, and I found as Mr. Dutta has told us that the warp and the weft were alike sized. I had not sufficient cloth to discharge off the size in the first instance, so I took the average count of warp and weft sized together, and I found, in one piece the average gave 40.4s counts, while that is very fine, I tried another sample and got 52.4s yarn, and a square yard of cloth made from this fine material only weighed 130 grains. I see here people who are engaged in manufacturing cotton goods; I see others who are engaged in merchunting them, but, I question, if there is one in the room prepared to take an order for a piece of cloth of that description, 52.4s yarn in the sized condition, and the weight 130 grains to the square yard. But I took my examination a little further and examined some of the threads, these threads vary considerably in their diameter, broadly speaking not so regular as machine-spun threads, but the finest part of the finest thread contained four fibres in a cross-section, and the coarsest part of the finest thread examined by me had only nine fibres in the cross-section. We are not accustomed to either spin or to handle such materials. The diameter of the finest part of one of these threads was the $\frac{1}{1000}$ th part

of an inch. We get plenty of cotton from India, where a single fibre has a greater diameter than the diameter of one of the threads I am speaking of, and the coarsest diameter of the same thread so far as I could make it out was $\frac{3}{1000}$ " that is, the coarsest part of the thread was three times the diameter of the finest part. Then I removed the size, and tested the material again without size; I found the finest part of the thread to be $\frac{1}{1333}$ " and the coarsest $\frac{1}{100}$ ". Now when we have facts like these before us, we can forgive folks for wearing nine suits of clothes and not being able to tell one was not in the nude, we can forgive many of the descriptions which bear fanciful and long drawn names.

This industry so far as I could make out has not been a spasmodic one, it is certainly as old as Christianity. I have evidence of the early manufacture of these materials in the third century—accounts of the travellers who were in India in the 3rd century and spoke of these muslins as being something very unusual in their fineness, we have evidence from other sources as Mr. Dutta has told us to-night of the Greeks and Romans making great efforts to get hold of these cloths, and if we go all through the centuries, we find that this industry was practised, but still I am inclined to think that it attained to its highest state of perfection in the sixteenth century, in the Mahomedan rule, they were probably Hindu weavers, but muslins were demanded in the greatest number, and, demanded the greatest attention in the sixteenth century, and showed the finest results that could be obtained. We have been told to-night of Indian muslins selling in England at 30/- a yard that is quite true, but those muslins are not the muslins I have been speaking about, for these exceedingly fine muslins were not allowed to leave the country, they were manufactured chiefly for the seraglio for the rulers of India. We get their second or third rate articles, the first rate being retained at home for home consumption.

One other thing you would probably be surprised to hear that the threads of the warp were divided into three sets, the finest set was placed in one part of the fabric, the coarsest in another part and the medium threads in the third part, it was found to be impossible even in the days when most of these yarns were spun to get sufficient quantity of yarn of the same count throughout, and hence it was customary to find at least three different counts of yarn in the same warp.

THE ARCTIC THEORY—WHAT IT POSTULATES

WHEN Sanskrit was discovered by the West about a century ago European scholars were startled to find a close resemblance between it and many European languages. Next followed the discovery of Zend which was found to have an intimate affinity with Sanskrit. Sturdy European scholars like Bopp, Max

Muller, Burnouf, Roth and Goldstucker became fired with zeal to investigate these languages and study their literatures. Bopp wrote his Comparative Grammar, Max Muller published the Rigveda, Burnouf studied the Zend Avesta and Roth collected the Nirukta and prepared the St. Petersburg Lexicon. These were mighty

works and created new and highly interesting fields in the domain of science. The science of language got an unprecedented impetus, ethnology received a great stimulation, "pagan" religions began to be understood, mythology seemed to be intelligible and even nursery tales ceased to be considered as productions of opium dens and foolish pratings of garrulous grandams. An affinity was found to exist not only between a number of ancient Asiatic and European languages, but also between the religious faiths of the peoples inhabiting the countries in which such languages have been in use since ancient times. The first conclusion drawn from this interesting finding was that these languages or faiths were derived from either one of themselves or from some common pre-historic language or faith which had been lost to mankind. The idea of the motherhood of any one of these languages or faiths in relation to the others was given up by most scholars before long, and it was generally accepted that they all represented a sisterhood with a lost parent. Sanskrit, Vedic Sanskrit in particular, which had at first been supposed to be the mother or at least the eldest sister, was then denied this high position. Even so early as 1884 Professor Sayce wrote in his preface to the Third Edition of his "Principles of Comparative Philology":

'Since the publication of the second edition of my work in 1875, a revolution has taken place in the Comparative Philology of the Indo-European languages. Sanskrit has been dethroned from the high place it once occupied as the special representative of the Aryan Parent Speech and it has been recognised that primitive sounds and forms have, on the whole, been more faithfully preserved in the languages of Europe than in those of India.'

The sisterhood is, nevertheless, established, the dispute between scholars being limited merely to points of age and precedence; and to this sisterhood the name of Aryan or Indo-European has been given. It should be clearly and distinctly remembered that so far this classification is purely linguistic and in no whit ethnological, a point which scholars and particularly critics are often apt to overlook. Whenever anyone speaks of the affinity between Aryan Languages, it ought by no means to be supposed that he presupposes an ethnological affinity between all the nations using those languages. The expression "Aryan peo-

ples at the same time means, peoples speaking Aryan languages irrespective of their race. As regards mythology, it has been considered mainly "as a chapter of the Science of Language and as a chapter of the science of thought" (Max Muller).

"Just as the discovery of the Sanskrit language led to the foundation of the science of Comparative Philology, an acquaintance with the literature of the Vedas resulted in the foundation of the science of Comparative Mythology by Adalbert Kuhn and Max Muller"—(Macdonell).

Next, we step on grounds which are more or less controversial. The first race of orientalists were led to suppose, by the remarkable affinity which they found to exist between the different Aryan languages, that the nations which used them all belonged to one and the same stock and this they called the Aryan stock. "From a primitive unity of speech scholars inferred a primitive unity of race" (Taylor). Here began a bitter quarrel between philologists and ethnologists, a quarrel which has unfortunately led many a brilliant scholar to ignore truths on his opponent's side and indulge in acrimonious recriminations. Max Muller in his Lectures on the Science of Language, First series, 1861, says:—

"The genealogical classification of languages has an historical meaning. As sure as the six Romance dialects point to an original home of Italian shepherds on the seven hills at Rome, the Aryan languages together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts and the Germans were living together within the same enclosures, nay under the same roof."

And he continued to hold this view till the end of his days. Ethnologists, who base their conclusions on biology and anthropology instead of on philology, strongly protested against this view saying that "language and race have nothing in common, or at least are in no way correlated" (Keane). It was a German philologist, however, who first propounded this Ethnological theory (Cuno, 1871.) With the foundation of the sciences of Comparative Ethnology, Craniology, Archæology and Linguistic Palæontology, considerations of origins of races and their distribution naturally came within the province of these sciences. Then the Ethnologist, waking up from the delusion which he had allowed his too impetuous brother, the student of language, to infect him with, found that

it was out of the question to suppose the various peoples speaking Aryan languages to be of the same race (Rhys, Hibbert Lecture). One by one almost all scholars have agreed upon the view of Ethnologists that "race is not co-extensive with language" and the conclusion of craniologists that the nations speaking Aryan languages belong to several races instead of one.

The question that next arises is, how to account for the spread of Aryan languages almost throughout Europe and over a large part of Asia? The contention of the old race of philologists that the diffusion of the Aryan tongue was due to successive migrations of Aryan hordes from some central Asiatic home to different parts of Europe and Asia which they occupied and where they flourished, received almost a deathblow from the finding that the Aryan nations did not belong to one race. The conclusive blow was, however, given by Johannes Schmidt (1872) who contended that "if the ancestors of the Aryan nations—Celts, Teutons, Lithunians, Slavs, Latins and Greeks—had, one after the other, left the parent hive, and had marched in successive or associated swarms from Central Asia to find new homes in Europe, it would manifestly be possible to construct a pedigree in the form of a genealogical tree, representing graphically the relationships and affiliations of the Aryan languages, and their connection, more or less remote, with the parent speech". And philologists have been unable to chalk out definitely any such tree systematising the ramifications of Aryan speech. Cuno, therefore, suggested that the original Aryans spread their language and institutions by conquest and incorporation of unwarlike tribes. But who were these original Aryans, where was their original home and which were the unwarlike tribes they conquered? These questions have given rise to heated controversy and widespread research amongst scholars and scientists. Eminent geologists like Geikie are of opinion that Palæolithic man lived in Europe even during the inter-glacial period or periods (Geikie—"The Great Ice Age"). And archæology proves that at this time "man shared the possession of Europe with the mammoth, the cave bear, the woolly-haired rhinoceros and other extinct animals" (Lubbock). Flint instruments constitute

the principal evidence of his existence, besides the bony remains of his body found along with those of animals in caves. Nothing is known of the language he used. It has been doubted in some quarters whether he possessed any language or articulate speech at all. But from the point of view of the principle of evolution the evolution of the faculty of speech is synchronous with the evolution of the species of man. Nevertheless, definite and valuable knowledge about primitive man in Europe begins with the Post-Pleistocene or Pre-historic Period. The neolithic man, as he is called, was a comparatively civilised individual living under geological and climatic conditions not so much different from what they are now. He lived in tumuli and lake-dwellings, knew something of agriculture, and had domesticated animals. Whether he was a descendant of his palæolithic predecessor is still an open question. He lived in almost every country of Europe, but was not everywhere of the same race. Craniology tries to establish that the races into which neolithic Europeans were divided were essentially the same as those which now inhabit the occidental continent. It was with these primitive races inhabiting Europe in the neolithic period that primitive Aryans are supposed to have first come in contact with a civilisation not much superior to theirs. Archæology here comes in to say that the neolithic Europeans derived very little benefit by way of civilisation from their Aryan visitors, for the neolithic and metal age culture of the former show a remarkable continuity with no sudden development as must be the result of a contact with a higher civilisation. The Aryan visitors must therefore have been as low in the scale of civilisation as the peoples they visited. But a student of Comparative Philology and Comparative Mythology sees that Aryanism consists not only in a number of words common to all or some of the Aryan languages but also in a store of common myths, some of which are of such a peculiar nature as to preclude in the opinion of most scholars the possibility of their having been the results of independent psychological developments in different lands. This being so and assuming that neolithic European non-Aryan races came in contact with neolithic Aryans,

it must be granted that since this contact the Aryans went through a continuous development, probably during thousands of years, all the time maintaining close touch with the non-Aryan races. Now it was during this period of undivided development that the common myths if any must have been evolved. Next came a great separation, the separation between the Eastern and Western Aryans. However that may be, in the Historical Period, we find this separation well-established. Now, the question is, in what part of Eurasia did this separation take place? That is to say, where did the Aryans live at the time of their first main disruption? So far as Europe is concerned we have seen that the majority of scholars and scientists are now ranged against the theory of an Asiatic origin of European Aryanism. Dr. Latham was the first to raise the dissentient voice, and this not from an anthropological but from a linguistic point of view. After this, scholar after scholar has taken up this question and discussed it from different points of view. But although they are mainly agreed on the point that European Aryanism did not come from Asia, they are divided as regards the European race which best represents the Aryan type and the country from which Aryanism spread around in Europe.

In 1868 Benfey held that the Aryan home was the region westward of the Caspian. In 1871 Geiger opposed this view and placed the Aryan territory "in the region to the north of the Black Sea, but more to the north-west, in Central and Western Germany." In the same year Cuno published his view that "the great plain of Northern Europe, stretching from the Ural mountains over northern Germany and the north of France as far as the Atlantic" was the original home of the Aryan race. About 1873 Spiegel wrote that the home of the Aryans must be sought in Europe between the 45th and 60th parallels of latitude. In 1878 Posche expressed the opinion that "the tall, blue-eyed, fair-skinned German race alone can claim to be genuine Aryans by blood as well as by language". In 1883 Penka urged with great force his theory that Scandinavia was the home of the Aryan race. Dr. Schrader (1885) is inclined to the view of a

European origin of Aryans. In 1887 Professor Rhys expounded his theory that the original home of the Aryan race must be sought within the Arctic circle itself, "somewhere in the north of Finland and the neighbourhood of the White sea." Penka's theory has been widely accepted in Germany and received the support of such scholars as Professor Rendel, Professor Sayce and Professor Rhys in England. Keane (1896), the author of "Anthropology," holds that "the Eurasian steppe was the true home of the primitive Aryan groups." The latest pronouncement on the subject is that made by Professor Gustaf Retzius in the Huxley Lecture for 1909 in which he strongly upholds the theory of the Scandinavian home of the Aryan race.

From the above very brief summary of the progress of our knowledge about the home of the Aryan race, it will be evident that so far as the Pre-Historic Period is concerned the tendency at present is towards fixing the Aryan home in the cold regions of Scandinavia and the Arctic circle. Anthropology has nothing to say against this. It is only when it is asserted that the seat of origin of the Aryan race was the Arctic region, then alone can the anthropologist come forward with his objections. The specific unity of man is now almost universally agreed upon. But then where did the human species originate? Darwin thinks that it originated in Africa, De Quatrefages in Asia and Wagner in Europe. M. De Saporta (1883), the distinguished French savant, holds that the entire species originated on the shores of the Polar sea when the rest of the Northern Hemisphere was too hot for human habitation. Dr. Warren (1885), President of Borton University, has tried to establish the same view, from all points of view, scientific and traditional. Keane (1896), again, maintains that the human species was evolved in the great Indo-African continent at a time when Australia was joined or almost joined to it. At best the question is still one on which scholars and scientists are divided. But even if it is granted that the human species was first evolved in the Indo-African continent in the remote Eocene or Miocene period, it does not preclude the possibility of one of its branches having advanced to Arctic or

Sub-arctic regions during the great geological and climatic changes of the Mesozoic and Pleistocene Periods, so that in the Post-Pleistocene or Pre-historic period it is found settled in those regions. Even Keane, who is opposed to the Arctic Theory, says :—

"It cannot be too strongly insisted upon, not only that the world was peopled before the Aryan dispersion, but also that tall, fair, longheaded peoples such as are usually regarded as typical Aryans, had already been evolved in North Africa, and had thence spread over west Europe and Scandinavia when the Aryan nomads were still tending their flocks and herds on the Eurasian steppe lands."

Again :—

"All the conditions point to the Indo-African and Austral lands as the most probable centres of evolution of the plesiocene precursors who may have easily migrated thence in small family groups to every part of the Eastern Hemisphere."

What the Arctic Theory of the Aryan home postulates is this : In the Pre-Historic Period the Aryan people lived in a large country consisting of both Arctic and sub-Arctic regions. How large was this country and whether it extended on both sides of the Ural mountains, is not accurately known. In course of time the race was divided into two branches, one occupying Scandinavia and possibly the neighbouring places also and another going down to

temperate Asia. By what route the latter descended is uncertain. The two branches independently advanced in civilisation—the Eastern Branch in Asia and the Western Branch in Europe—and impressed their respective culture on the peoples they came in contact with, and the impression was deep in proportion as the contact was close. It is a pity that in our country few scholars find any attraction in this fascinating subject. A few years ago Mr. Bal Gangadhar Tilak published his great work "The Arctic Home in the Vedas." The fame of this book reached far and wide including the ears of educated Indians. Mr. Tilak had a great name behind him and it was generally supposed (the book was more known by name and hearsay than by actual study) that he had originated the Arctic Theory of the Aryan home. Nothing could be more erroneous than this supposition. What Mr. Tilak did was merely to make a valuable contribution to the theory promulgated by European scholars long before—he showed that the Rig Veda, which was the oldest written record of Aryan culture, contained evidence of an Arctic home of the Aryan race, or, more clearly, that some of the ideas contained in the Rig Veda are such as could be originated only in an Arctic country

J. L. MAJUMDAR.

THE SEVEN PAGODAS AND THE TEMPLE OF TRIKALACUNDURAM

FEW ruins in India are more beautiful and romantic than the so-called Seven Pagodas. The origin of this European appellation cannot be traced; but from the earliest days of the English in India "the Seven Pagodas" has been the name given to the wonderful ruins at Mavalivarum, known locally as Mahabalipur.

Mavalivarum, means in Sanskrit "the City of the great Bali"; Bali being a hero very famous in Hindu romance; and native Brahmins assert that Mavalivarum was founded by Bali, the son of Prahlada, and was at one time a magnificent city and an abode of Siva. Owing, however, to a quar-

rel among the Gods, "the God of the Sea let loose his billows" and the city was covered by the ocean.

Since the English have known the place, only one pagoda has been visible; but local tradition says that six similar pagodas at one time stretched in a line from the Shore Temple, as the only remaining pagoda is called, towards the east. The umbrella-shaped summit of the Shore Temple is very uncommon in India, but well-known in Egypt; and this had led to the belief that Mavalivarum was at one time an entrepot of commerce between East and West. Gibbon speaks of the vessels that went "from

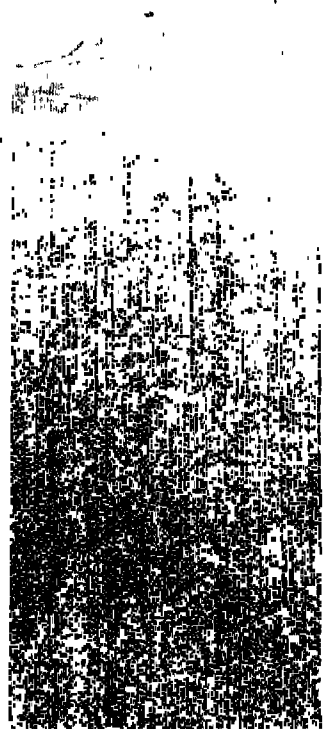
east of Malabar and the island and it is even thought it may be the Malearcha tolemy. Coins of Rome, distant lands have been seen Pagodas; and while on the sea there, one cannot say when vessels brought to the merchandise of Egypt—rice cloth of gold, silks and spices of India. The great

sometimes carry back to Madras a handful of the dust of Mavalivarum, so great being their reverence for things mysterious and ancient.

The ruins are on the Coromandel Coast, about thirty-eight miles south of Madras, and can be seen from the sea, but must be reached either by the Buckingham Canal or road, for the sea is treacherous near the Seven Pagodas and the last of the pagodas was used as a light-house before the Government of Madras built at Mavalivarum an up-to-date light-house, and placed its head-keeper in charge of the ruins. If the journey be performed by motor or carriage, either from Madras or Chingleput, the last mile must be done on foot or in a chair brought from the Rest House; and the Buckingham Canal must then be crossed in a boat. By far the pleasantest way to reach the Seven Pagodas is by water, in a boat obtained from the engineer in charge of the Buckingham Canal; and in this fashion the Governor of Madras, Sir Arthur Lawley, went there not long ago, with a large party, travelling by night and arriving at day-break.

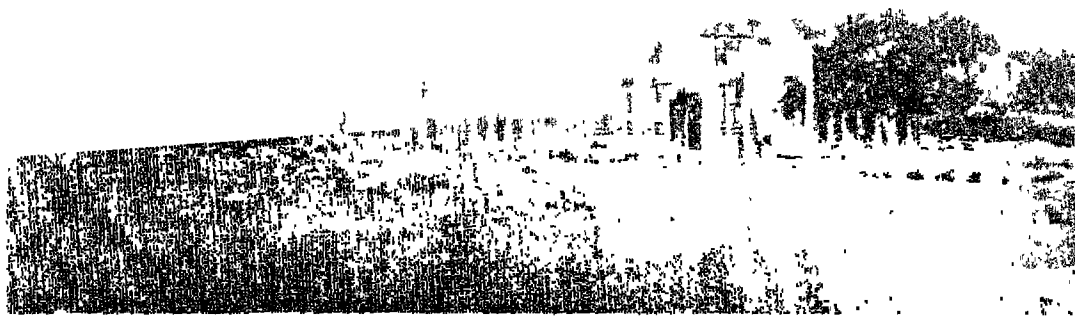
But visitors who desire to see the temple of Siva at Trikalacunduram—a very ancient temple and yet little known to the public—must needs go by road, and none should miss seeing this wonderful place, although seven hundred and fifty steps lead to it and these must be climbed during the hottest part of the day in order to watch the Brahmany kites fed. These strange birds are supposed to be Rishis; and local tradition says that for one hundred years and more they have come daily at noon to bathe near the temple and eat the temple food. Pilgrims go daily to see these birds fed, and having heard that the sight was interesting and curious, the writer stopped at Trikalacunduram, which is half way between Chingleput and the Seven Pagodas, and climbed the Seven hundred and fifty steps, followed by a policeman who carried a camera, for it was hoped that the Brahmany kites would allow themselves to be photographed.

The temple looked like a fortress, and we were told that none lived in it, the priests who wait on the God going up the seven hundred and fifty steps at daybreak and down again when the sun sets. The great boulders



at Trikalacunduram, reached the steps cut in the rock.

place and the uncertainty of the story add to its charm, and those who go there once, find difficulties—again and again. For this reason, not a few tourists and American enthusiasts have been watched, because some-
times to take away mementoes, or tripped from figures cut in the small statues. Supposing nothing better, they will



Modern temple at seven Pagodas, showing the toads and rock temples

ch the temple has been built looked as
ts had heaped them: one upon another
mong the rounded and jagged rocks
rees and shrubs, adding to the temple's
ind desolate appearance. No bird
o butterfly hovered in the hot sun-
but here and there widows and beg-
at on the steps and leaflets and pic-
were offered for sale. The pictures
t three saints kneeling beside the
, and the leaflets said (in Tamil)
he three great Sivite saints, Appar,
ar and Sambandar had visited the
and sung there the praises of Siva.
temple is mentioned in the Thevarum,
gious poem written by these three
and they helped to expel Buddhism
outhern India, the temple must be
t one thousand years old. But very
s known about it, and English
appear to be afraid to visit such a
ous place. The policeman said
metimes an American tourist attempts
nt the seven hundred and fifty,
but after giving a rupee for each
from a beggar, turns back again.
was pointed out that can cure fever,
nd headache, one has but to touch
afterwards place one's hand to one's
d and lo! one is cured. But one
ave faith and of this little was poss-
oy the writer, or the policeman;
perpendicular steps were slowly
sed, with halts under shady trees
en to tom-toms and temple bells.
mple was guarded by fanatical-look-

ing priests; and the policeman said t
we had no desire to enter the abode
Siva, that we had come to see the b
birds fed. So we were led to a flat r
on which sat a very old priest, surround
by glittering brass dishes. At a little c
tance were two large, white birds, shak
their draggled feathers; and we were t
that they had just taken their bath in p
paration for their mid-day meal. T
camera was set up; and the birds ca
slowly towards it. Wonderful birds th
were! The wisdom of centuries seen
to hang on their scanty feathers and li
out of their uncanny eyes. But they wo
not be photographed by an unbeliev
They looked disdainfully at the cam
and flew away. Then the old priest wax
wrath and spoke loudly to the policiem
and the policeman said that the offendi
camera must be removed. Priests gath
ed round, and one of them threw on t
ground a garland that had been intend
to grace the photographer's neck. Th
the birds should fly away was a bad om
the priests said. So, having bought
photograph from a believer in the br
and in Siva, the writer descended the ste
mountain and was conducted by t
policeman to the Rest House, a place w
very little furniture, where the serv
cooked some sort of dinner and the nig
was spent in a travelling cot.

Early next morning a start was made
the Seven Pagodas, where there is
excellent Rest House, and plenty of fi

can be procured, but no
ables, fruit, tea or coffee.
s at the foot of the rock
vonders of India; but on
t, that is to say, the side
s with beautifully carved
e temples. "The toads"
en—two large boulders



Arjuna above the little shrine.

arms of a giant that are
ect the place, but "the
en better from the other
een cut in the rock, and
through to the side that
e rock rises abruptly from
about half a mile from
d two hundred yards from

east to west. It is a solid mass of gneiss,
nearly one hundred feet high, and in it are
temples and caves ornamented with scenes
from Hindu writings. The date of these
places is not known, and to describe the
sculptures would fill a book, and the reader
who desires to know all that is known
about Mavalivarum should read "The
Seven Pagodas," by W. Carr, and "The
Madras Journal of Literature and Science",
which contains a great deal of interesting
information on the subject from the pen of
Gustav Oppert.

The most wonderful piece of carving is
called "Arjuna's Penance." This covers
two thousand four hundred square feet of
rock, and shows much power and spirit.
The figure of Arjuna is somewhat the worse
for time and weather, and proves that even
Job made mistakes, for did not Job write —

"Oh! that my words were not written. Oh! that
they were graven with an iron pen and lead in the rock
for ever!"

The story of Arjuna's Penance is taken
from the Vanaparva of the Mahabharata
and is to the following effect: The five
sons of Panduraja lost their dominions in
play with their cousin Duryodhana, who
however played unfairly and won through
guile and wicked strategy. The consequence
was that they and their followers were
banished for twelve years and upwards and
were doomed to wander in jungles, wilds
and solitudes. During this period the
elder brother took counsel with them how
they might repossess themselves of their
patrimony after the term of banishment
expired. In order to gain their object it
appeared necessary to obtain the mantra
Pasupatastra. This mantra, or incantation,
was of such wonderful efficiency that if
it was uttered while in the act of
shooting an arrow, the arrow became
inevitably destructive, and moreover
possessed of the power of producing or
generating other weapons, which not only
scattered death on all sides but were able to
cause the destruction of the whole world.
The mantra could be obtained only from
Isvara (a name for Siva), and Arjuna, as he
was distinguished among his brethern
for his prudence, fortitude and valour, was
employed to procure it. Arjuna travelled
far to the north of the Himalaya mountains,
there to perform rigid penance, in order to



The Brahmany Kites, supposed to be Rishis, at the Temple of
Tukalacundaram.

ate the god and obtain the favour,
rived at a grove or forest abounding
streams and fruits and flowers, where
was filled with the strains of celes-
melody. Here he commenced and
l on his austerities by meditation,
and ceremonial purification. During
st month he ate but once in four days,
the second month but once in seven
during the third month only once in
en days and during the fourth month
d not eat at all but completed his
ce by standing on the top of the big
his left foot, his right leg being lifted
m the ground and his hands raised
his head. THIS IS THE PERIOD SHEWN
E SCULPTOR. The nearest Rishis,
his intense devotion, went and
ed the matter to Ishvara, who in
to try the courage and constancy of
ro assumed the form of a wild hunter
rned one of his followers into a wild
Arjuna prepared to shoot the boar,
hen forbidden to do so, had the
ty to join with the god in personal
t. All the beasts of the forest and
nhabitants of the ethereal regions
ed to see him; and the god, reveal-
himself, bestowed upon him the man-
t he desired.
Arjuna will be seen in the photograph as
all, central figure, with emaciated

frame, withered right leg,
hands clasped above the
head, and resting on the
great toe of the left foot.
Around him are ascetics,
satyrs and monsters, and a
creature half-woman half
serpent; also elephants,
tigers, lions, monkeys,
antelopes and birds. Most
of the animals are imita-
ting Arjuna's penance,
and a cat, standing on
one leg, with paws above
her head, and jeered at
by mice is particularly
curious.

Local tradition says that
the cat is doing penance
for stealing a pot of butter
from a churn; and both
are pointed out, the pot

of butter being a large, rounded boulder
and the churn a circular cistern cut out of
solid stone, more than eight feet in dia-
meter and about four feet deep.

A sandy path leads past the modern
temple, which is shewn in the photograph,
to the Shore Temple. A small, exceedingly
ornate, rectangular shrine, surmounted by
a tall bell-shaped octagonal dome
with kalasam finial. The doorway faces
the east, and wide steps lead down to the
sea; but at high tide the waves sweep into
the shrine with a swishing noise, adding
to its charm and mystery. At the further
end is a small, dark chamber—so dark that
it is possible to fill the plates of a camera
with slides there—and in this chamber,
which was formerly closed by a wall, is a
huge, recumbent figure, which is said to
represent Mahavishnu. But, as the feet are
bound, local legend declares that the figure
represents a wicked King of Mavalivarum
who was taken prisoner by his subjects,
bound and thrown into prison. The dark
chamber is eerie in the extreme; and sen-
sitive persons hurry away, saying that they
feel the presence of some unhappy, restless
ghost there.

About half a mile from the Shore Temple
are the monolithic shrines called by the
English "the Five Rathis" or five spirits.
These are said to have been the burial

places of five kings, but the inscriptions on the walls cannot be read and as a matter of fact nothing is known about their origin. History does not mention them. No tools have been found to say by whom they were made. They are only finished in places, and they seem to hint that a war or a change of faith took place while they were

being constructed. The carving is some of the best to be seen in India; yet the Five Rathas remain beside the sea as a mystery, none knowing how, why, or when they were carved from the solid rock that stands alone in solitary grandeur in the sandy desert.

JOHN LAW.

THE NEED OF COMMERCIAL EDUCATION

INDIA to-day is facing a crisis. The high tide of enthusiasm with which our Swadeshi Industries were started a few years ago, seems to have reached its lowest ebb at the present moment. With this reaction has come back the idea, whether openly expressed or not, that whatever other qualities the people of Bengal may possess, they lack the knowledge of business management. Unfortunately the ill success of some of our Swadeshi Industries has heightened this feeling even among many of our countrymen.

How far this feeling is justified we shall examine later. But the first thing necessary, if we are to succeed at all, is to uproot the idea that we lack business ability from the minds of our fellow-countrymen. And the only way it can be done, is by success. I think that the proper way to succeed is to face the facts boldly and to see wherein our defects lie. There is no use in shirking the truth and acknowledging that there is something radically defective in the organisation of our industries. Some of our thoughtful men realize this; they know that there is something wrong, but they do not know exactly what to do.

There is nothing mysterious or vague about business. But we shall have to cultivate the critical spirit, instead of the old idea of doing something, somehow. We must realize that the whole world is our competitor.

True indeed, we can equip mills and manufacture goods, but unless we can produce things as cheap as the nations of the world, our industries are doomed to failure. Our wonder is not that inspite of this severe

competition, our industries are not flourishing, but that they exist at all. It is on this that we base our hope. The truth is that we have the material and the men; all we need is a proper system of education which will enable our countrymen to manage business successfully.

Twenty-five years ago there was hardly even in Europe and America, anything like what is known as commercial education. The practical businessmen looked with contempt upon a college-trained man. They maintained that a businessman is born, not made. But nowadays this is all changed. The practical businessmen are always on the look out for the bright young man from the college. The reason is obvious. Business has changed so rapidly within the last twenty-five years, competition has become so severe, the problems connected with it have become so complicated that it requires a high degree of technical knowledge to carry on business operations successfully. Moreover, the universities have also come down to the lower plane, and instead of teaching about things as if we belonged to another planet, they actually teach things which concern our every day life in the world.

The Battle of Waterloo may or may not have been won in the playfield of Eton, but it is true that commercial battles are lost or won in the commercial schools of today.

To many persons in India, 'Commercial Education' and 'Stenography' are synonymous terms. It is a career for those who have failed in every other line. But after all, Stenography is the least important part

of commercial education. It is helpful, but not indispensable. A businessman needs to know Economic Theory, Commercial Geography, Economic History, Money, Banking, Insurance, Corporation, Finance, Commercial Law, Accounting, Statistics, Public Finance, Economic Resources, Industrial and Commercial Organization, not to speak of various other things, the knowledge of which is indispensable for a successful businessman.

It will be seen from the above that none but an intelligent and good student can ever think of really succeeding in business. It requires the best and the highest qualities of a man. But difficult as it may at first sight appear, the accumulated store of knowledge in this line is so vast, and there are so many excellent books on each subject, that it is quite possible for an average man to become highly efficient in business.

I do not overlook the fact that we have certain natural drawbacks in comparison with Europeans. They are born and brought up in a business atmosphere. They hear about business when they are quite young and read about it in newspapers as soon as they grow up. We cannot expect to bring about this condition in our country in a day or two. It will require time and provided we have patience, we may see the next generation enjoy the same advantage as a child in Europe.

The progress of Germany, one of the most commercially advanced nations of the world, has been simply astonishing during the last 20 years. Superficial observers may attribute this wonderful success of Germany to her fiscal regulations, but those who are well acquainted with the progress of business in Germany, know that much of her success is due to her efficiency in the organization of industries. Thoroughness is the watchword of Germany. Her scientists are solving the problems of business and industries in her laboratories and her teachers are teaching the students the most approved and up-to-date methods of business. Germany is not satisfied in merely producing things. Before she sends out an agent to sell goods in foreign countries, she teaches him all that could be known about the people of the country, their history, manners, customs, tastes and prejudices. These salesmen find out the parti-

cular kinds of goods their customers want and order goods only of these kinds. By means of this careful attention to details and their habit of serving the individual tastes of their customers, they have built up their business today.

In all the principal cities of the German Empire, in Berlin, Cologne, Hamburg, Munich, they have first class commercial schools. It is in these schools that the future merchants of Germany "are made," so to speak.

Let us next turn our attention to the United States. In this land of business, where the biggest undertakings are carried on, where the inventive genius of the people shows its finest example even in the smallest of undertakings, we find the same attention to commercial education as we have seen in Germany. In the last available report of the Bureau of Education, 1909 Vol. II, pp. 1204, we find under commercial education the following table:—

Class of Institutions	SCHOOLS		STUDENTS	
	No of Schools	Male	Female	Total
Universities & Colleges Public & Private	66	4,673	732	5,405
Normal Schools	30	680	670	1,350
Private High Schools and Academies	386	4,084	3,110	7,194
Public High Schools	1,431	34,796	37,459	72,255
Commercial & Business Schools	547	78,652	67,636	146,288
TOTAL	2,496	122,885	109,607	232,492

This by no means is all. If we take into consideration the various universities and colleges, which, though not giving strictly a commercial course, yet gives many courses in theoretical and applied economics, the number of students, all counted, will amount pretty nearly to 250,000.

With what high respect commercial education is looked upon in the United States is evidenced by the founding of the Graduate School of Business Administration by Harvard University, the premier university of this continent. Like other professional schools, to quote from the catalogue, "the school is strictly a graduate department of the university, and is therefore open only to students whose education and maturity fit them to undertake serious professional study. The ordinary requirement for admission as a regular student and candidate for

the degree of Master of Business Administration is the possession of a bachelor's degree from an *approved* College or Scientific school."

The one most notable departure in this school is the combination of the theoretical and practical sides of business. In the course of Corporation Finance, we find among many, the names of the following men who take part in instruction: George W. Perkins, Member of the firm of J. P. Morgan, & Co., of New York; A. Lowes Dickinson, A.M., Chartered Accountant, Member of the firm of Dickinson, Wilmot Sterret, Accountant, New York; and George W. Wickersham, A.M., LL.B., Attorney General, United States. The course in Industrial Organization is under the charge of Mr. Gunn, one of the most efficient Industrial Engineers of Boston. Besides Mr. Gunn, we find the names of Mr. W. B. Dickson, First Vice President of the U. S. Steel Corporation, Mr. Charles B. Going, Managing Editor of the *Engineering Magazine*, N. Y., Mr. F. W. Taylor, M.E., Sc.D., late President of the American Society of Mechanical Engineers, Philadelphia, and several others who take part in the instruction of this subject. So also in other subjects

Both in schools and factories, there is a combination of theory and practice. This is, perhaps, the most notable contribution of America to the solution of future business problems. In an American industrial or commercial concern, the Educational Department is one of the most valuable adjuncts. It is the duty of the Educational Director to teach the employee the most up-to-date methods in his line of business. This systematic training is carried on during the whole year. The policy of America, as a businessman expressed it, is to bring the workshop into the school and the school into the workshop.

England is not far behind America in this respect. Her Provincial Universities of Manchester, Birmingham, Leeds and the great University of London, specially the London School of Economics and Political Science, are all giving commercial training of a very high character. So also in Japan. Everywhere, Commercial Education has

come to be recognized as one of the most important branches of education.

Is it any wonder that with these highly organized countries, who have a lead of at least half a century and whose commercial schools are turning out thousands of highly trained men every year, we cannot compete on equal terms? It would be the negation of natural laws if we could. But as I have said before, there is no reason to despair. I have firm faith in my countrymen. I believe that given the opportunity, we can train a sufficient number of men who in energy and capacity will not be inferior to any people in the world.

The question is, are we going to stand by and see our industries perish or are we going to make India commercially great as she was once before? If we want to do this, as I believe every true son of India does, the path is open before us. We shall have to impart commercial education to our young men just as they do in Europe and America. If we are going to play the game, we have to learn the trick also. We cannot carry on this unequal struggle any longer.

Fortunately, a Commercial School does not need so much money as a Technical School. I think there are many public-spirited citizens in Bengal who would be willing to help such a noble cause. Let a start be made. A small beginning is better than none at all. It is not the building or the furniture that counts; we are going to train men. If we can get only half a dozen well-trained teachers, the start can be made at once. The thoroughness of a German, the efficiency and genius of an American and the steadiness of the English businessman, can be taught as well in a one storey building as in a palatial one.

The future of our Swadeshi Industry rests on this one point. Are we going to neglect it or are we going to make one supreme effort to regain our lost ground? It rests upon our thoughtful countrymen, who have the money and the brain, to decide.

J. C. SEN.

HARVARD
March 13, 1911

CONTEMPORARY THOUGHT AND LIFE

(May-June).

I. THE PROBLEM OF RACE-SYMPATHY
THE UNIVERSAL RACES CONGRESS.

THE IDEA AND ITS EXECUTION.

I FIND Mr. Ratcliffe has already told you something of the Universal Races Congress that will meet in London next month (July). The idea of holding a Congress like this, where the representatives of the different races could meet and discuss the general problems of race-co operation and race-sympathy must commend itself to all lovers of humanity. This is why, I think, many people have so readily and gladly joined it. But though the idea is, good, and indeed, inspiring, it is very doubtful what the execution of it will be. Those who know the trends of so-called sociological and anthropological scholarship in Europe to-day find but little assurance of the fundamental problems of race-life and race-culture being properly discussed by a body organised under the leadership of this scholarship. There is a very strong tendency in the organizers of this Congress to practically deny the very existence of race. Raciality is, in their conception, a result of mere environment: racial-differentiations are more or less mere accidental variations; and the races that appear now to be fundamentally different from one another, would, if placed under the same natural and social conditions, lose their special characteristics, and merge themselves into one common and almost uniform type. And at the back of this Universal Races Congress there is, at least so far as the principal organizers are concerned, this object of helping the *unification* of the different races of the world by developing a uniform and "universal" culture and civilisation among them.

THE ASSUMPTION AT THE BACK OF THE
MOVEMENT.

This being the general attitude and standpoint of the organizers of this Congress,

and these organizers belonging to the physically and materially dominant races of our time, it goes without saying that there is in all this attempt an almost ill-concealed assumption of the intrinsic superiority of modern Western and European culture over the comparatively older Eastern cultures. A number of meetings have been held of late in London to educate public opinion in favour of this Congress-idea, and in all these meetings, the one universal assumption was that the difference between the European and the non-European races was one of mere development and education. We have been repeatedly asked not to regard the Negro or the Zulu, for instance, as absolutely different from us, because, given the same opportunities, placed under the same physical and social conditions, they would develop all the excellences of the white man. The American Negro has proved his intellectual equality with the white-man by passing the standard of university education in America as easily as his white brother. He has indeed, found no difficulty in fully adapting himself to, and profiting by, the new environments in the midst of which he has been placed in the States. The Negro in Africa is different simply because his environments are so. This is the general line of argument which is adopted by the organizers of this Congress to propagate their great gospel of human brotherhood. And as I have said, at the back of it all there is the common European conceit looming large.

THE ETHIOPIAN CAN NOT CHANGE HIS COLOUR.
NOR THE EUROPEAN HIS CONCEIT.

You cannot blame us for this. It is in our blood. We are the spoilt children of modern humanity. We cannot really help it. The Ethiopian cannot change his colour, nor the European his conceit. Of course, in discussing these racial questions, we always talk of the Negro or the

Zulu to prove our theories. But if we do not talk of the Hindus exactly in the same strain, and but rarely cite them as instances of racial unity on the ground of their capacity to adapt themselves to our ideals and cultures, it is because we know of their ignorant pride of race and do not desire to wound their national or racial susceptibilities. Indeed, some of us even do not regard the Hindu or the Chinese as in any way superior to the Negro. Sir Harry Johnston, who is universally acclaimed among us as a very great authority in matters anthropological, was the first President of the Executive Committee of this Congress, and would have still continued in that high position, if only his health had not inconveniently come in the way; and you know this great scientist's informed opinion about Hindu culture. And Sir Harry Johnston is only a more out-spoken man than his other colleagues and collaborators in the domain of modern anthropological and sociological researches. Most of these eminent scholars among us have the same scholarly insight into the truths of this particular department of human knowledge and generally have the same feelings as he has; only they are, from kindly considerations of your crude susceptibilities, more cautious in their expression of these sentiments.

The other day we had a meeting to enlist the sympathy and co-operation of the Jewish community in London, on behalf of the Congress, in the house of Mr. Sammuel, M. P., a prominent member of that community. Some of the leading lights of the community took part in this meeting. One or two not only represented Jewish sentiment but even the department of anthropological research in our old Universities. And all these gentlemen, speaking with the authority of the scientist, the theologian and the successful man of affairs, one after another got up to repudiate their Asiatic origin. They all denied that the Jew was an Asiatic, and claimed the undeniable superiority of the European over the Asiatic races and cultures. All this exhibition of race-conceit was so offensive that it drew forth a protest even from so mild and obliging a Hindu as Mr. K. G. Gupta! A few days later we had another proof of the same spirit in a speech delivered before the

Oriental Circle of the Lyceum Club, by Mr. Spiller, the Organizer and General Secretary of this Races Congress, though being an essentially careful and tactful man, Mr. Spiller was not so outspoken as his friends at Mr. Sammuel's house. Mr. Spiller absolutely denied that there were races at all. The old classification of mankind into Caucasian, Mongolian, and the Negro, was based upon ignorance and misconception; and he proved the worthlessness of it by citing the case of the Hindu, who, he said, was none of these, but a distinct type in himself. Mr. Spiller would not even accept the physiological differences between the different races as fundamental; they were due not to heredity but purely to environment. The flat nose of the Mongol and the cut features of the Greeks and Romans are both due to their different environments! Bring the Mongol into Europe, place him in the midst of "our Greeko-Roman civilisation," and he would lose all his racialities under the influence of Aristotle and Plato, and the Latin Fathers! He would cross with the European and produce a new type! And this last admission shows the curious confusion of thought of these noble and able gentlemen, who claim to have discovered all or almost all the mysteries of the genus homo with the help of the microscope and the chemical balance! Who ever denied the possibilities of cross-breeding among the different races? That there has been a good deal of social hybridisation is too patent a fact to be denied. But the variations of racial or national types, the production of new types through inter-marriage between one race and another, these do not disprove, as Mr. Spiller evidently assumed, but rather on the contrary distinctly and very strongly prove the operation of the force of the hereditary principle in human evolution as in other branches of it. But the boldness of these European men of science is simply prodigious! They even, if Mr. Spiller is to be believed, deny the possibilities of atavism in race-crossing. The result of such crossing, Mr. Spiller boldly declared, was a type superior to both the original and parent types; yet it is the general opinion both in America and India, I think, that the Eurasian and the Mullatto imbibes, as a rule, the vices of both the parental stocks and the

virtues of neither. This may be,—personally I think to a large extent it is,—due to racial prejudice. A good deal of the vices of these mixed issues are, undoubtedly due to their peculiar social conditions, more than to the inadaptability of the parent stocks for cross-breeding. Yet it would surely be too much to put it forward as a general proposition that these mixed marriages produce a type superior to the parent types!

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PSEUDO-SCIENCE AND CHARLATANISM.

The fact of the matter is that there is a good deal of pseudo-science, and a larger deal of sheer charlatanism that masquerade as science and scholarship in our midst today. It is the inevitable result of the two most prominent features of our modern European culture: first the rage for specialisation, and second the enthusiasm for popularisation. The former creates pseudo-science, the latter charlatanism. The former narrows the vision of truth, and develops the tendency to seek for the complexities of objects and phenomena in some one, simple cause or a class of allied causes, creating a false value for each particular science, and ignoring practically the inter-dependence of the sciences upon one another, for the right understanding and interpretation of truth. The latter leads to the usurpation of realities by mere verbalities, the swamping of thought by ill-understood terminologies, and the reckless application of the dialectics of one science to the explanation of facts and phenomena of the other sciences. Thus we have all over Europe and America today a large and increasing body of half-educated men and women,—the omniscient journalist leading the show,—who talk of the profoundest truths of man's inner experience in the terms of electricity, magnetism, and the chemical or the biological laws. We thus have anthropologists proclaiming the discovery of all the mysteries of man with the help of the microscope and the chemical balance; sociologists finding the secrets of social life and evolution in the law of averages and the calculation of statistics; and we have economists reducing all the endless complexities and conflicts of mankind to a simple rule of production and distribution! And such being the character of our present-day cul-

ture, you have really no reason to be surprised at the way in which this Universal Races Congress has evidently set to work.

THE METHODS OF THE RACES CONGRESS.

I have not as yet seen the many learned papers that have been already sent in to the General Secretary of the Congress; but they are, I think, already in print, and will be issued in a decent volume before the Congress meets in July, so that those who attend it may be well posted up in the subjects of discussion. But Mr. Spiller told us at the Lyceum Club that there was a most surprising unanimity among all the learned writers, and they belong to almost all the great races both of Asia and Europe, as regards the fundamental idea that raciality was a very spurious thing. I see from the Programme of the Congress that Dr. Brajendranath Seal has sent in the first paper of the Congress, namely that dealing with the definition of Race. Mr. Spiller did not refer to Dr. Seal's paper, and I do not know if he too is among those who do not believe, as Mr. Spiller put it, that there are races at all. I happen to have read some of Dr. Seal's writings, and have heard a lot of him from those who know him intimately; and I should be very much surprised if he too has lent his support to these scientific crudities. I cannot believe it, and I am confident that his paper will fall as a bomb-shell in the camp of the pseudo-scientists of Europe. Dr. Seal put in a strong plea for the preservation and perfection of racial character and racial and national cultures in the paper that he contributed to the Oriental Congress held in Rome in 1898. He is too careful a scholar and too deep a thinker to be led into the reckless generalisations of our specialists. But Mr. Spiller, as I said, did not mention Dr. Seal's paper at all. I am afraid it did not quite fall in with the preconceptions of his friends and colleagues in the Executive Committee of the Congress, who have, so far as the European and specially the English members are concerned, at the back of their mind the same assumptions as regards European superiority as himself. Indeed, with the exception of Dr. Seal, I think almost all the representatives of the non-European races who have been invited to take part in this Congress, are more or

less under the spell of modern European ideals and institutions. The Chinese did not elect their spokesmen, it is the London Committee of the British Organizers of the Congress who selected the men who, in their opinion, would most fittingly represent Chinese thought and culture. The same in regard to others also. A member of the Executive Committee of this Congress told me that he had the greatest difficulty in having Dr. Seal accepted as a contributor to the Congress. They did not know him; they could not be sure of his qualifications. They proposed somebody whose name was known to some of them as a political agitator. He posed before the British public as a representative of the Indian people, and so he was to be asked to represent Indian culture also! It was only when Dr. Seal's paper on Vaishnavism and Christianity was sent in to the Secretary that he was thought fit to speak on behalf of his race and culture, to a Congress of European thinkers and humanitarians!

And this one instance shows both the spirit and the methods of this Congress. The lines along which it was to be worked had been laid down by Mr. Spiller and his friends in London. The programme was settled by them. The subjects upon which the representatives of the different races were to be asked to write and send in their papers were settled by them. And all these, as a glance at the programme will show, were quite naturally worked upon the assumption that European ideas and institutions were intrinsically higher than Asiatic or African ideas and institutions. All the problems set before the Congress are essentially European: what the Asiatics are called upon to do is to say how far they are advanced enough to accept them. Mind, you are to accept the European problems, and show your capacity for solving them in the European way, to the satisfaction of your European examiners! For instance, you will find that one of the subjects before the Congress will be, Parliamentary Government and the fitness of Oriental and other nations for it. Now, Parliamentary Government is so far the best Government that Europe has discovered. It must, therefore, be best for you and best for all. You are to present your credentials for the acceptance of your claims to Parliamentary institutions, to this

Races Congress. The Hon'ble Mr. Gokhale has been asked to present your claims. Of course no better selection could have been made for doing this work. But the fundamental question is, Is Parliamentary Government as developed in England or elsewhere in the West, the best form of Government? Is it a universal form? Cannot Asia, following her own genius and traditions, work out for herself a form of Government that will be better, at least for her, than the European Parliamentary form? But these are too radical questions to be tolerated by the great thinkers and workers who are getting up this show.

The fact of the matter is that this whole show has been got up without any really scientific method or any real appreciation of the requirements of the present situation. What we want is a correct understanding and appreciation of one another. It is only such an understanding and appreciation that will be able to remove that race-prejudice which is so loudly lamented by the organizers of this Congress, and which they profess to try to remove. Denial of race-difference will not remove race-prejudice, but rather deepen it. The popular interpretation of the Darwinian hypothesis of the descent of man, which places us in close kinship with the anthropoid ape and the Ourang-outang, has not in any way destroyed our innate sense of superiority over the monkey or removed our prejudices in regard to him: has it? We say we are of the same blood and ancestry with Mr. Baboon, and yet the moment we see him we either chain him or kill him. Similarly the denial of racial-ity, and the pious assertion that we all, whether black or brown, are born of the same parents, are all children of one original human pair, and are therefore, whether Indian or Zulu, Anglo Saxon or Slav or Celt, all next of kin to another, will not kill race-prejudice, but rather by feeding our native conceit, increase it the more. What will really kill this prejudice is a correct understanding and appreciation of real racial differentiations, and not their unscientific, unscholarly, and sentimental denial and negation. And the correct method for realising this end would have been very different from that adopted by this Congress. That is the comparative

and the historic method. A Congress like this should have worked upon a more scientific basis than seems evident from the outline of its programme. The proper subjects of discussion should have been the different departments of social and economic life, the various branches of culture and civilisation. For instance, if the representatives of the different races were invited to contribute, out of their special racial experience and culture, their special thoughts on such questions as, (1) Social distinctions and social equality, including considerations of castes and classes; (2) Questions of Production and Distribution including considerations of commercialism, capitalism, slave-labour, factory life and laws, etc.; (3) The Woman question; (4) Political institutions; (5) Art; (6) Religion and Theology. The fifth and sixth find no place in the programme of this Congress; yet they are very fundamental subjects for the true understanding of any culture or civilization. And the other points are also approached from the European and not from the universal, humanitarian standpoint. So we shall have, with a few possible exceptions, a number of half-caste contributions on some of the most vital problems of the day. But I hope some day, in better and worthier hands, will be entrusted the organization of a movement like this, and then a true Universal Races Congress will be held. The method of evolution is said to be tentative and experimental, and Nature produces many abortions before the real thing is brought out. So even this Congress may have its uses, and may be welcomed as by its very faults and failures, to clear the way for future success.

II. THE PROBLEM OF EMPIRE.

Closely allied to this question of racial autonomy upon which alone can we ever expect to have true racial sympathy and co-operation, in the common pursuit of human federation and brotherhood, is the question of the modern empire. And both these questions come almost within what is usually called the range of practical politics in our day. Imperial problems are accumulating in increased numbers year after year in the portfolios of the British Government. They are problems of race also. Just now an Imperial Conference is

sitting in London to discuss some of these problems. Of course this so-called Imperial Conference is a conference of the representatives of the white races of the Empire,—the peoples of the self-governing colonies, now usually called Britain's overseas dominions. The non-white races of the British Empire have no part in these deliberations. They do not belong to the brotherhood of these white races. Yet it seems clear to the meanest intelligence that the permanent exclusion of the non-white races now included within the British Empire, from an equal share in the work and responsibility of the Empire, will be bound to end some day, much sooner perhaps than the unimaginative British publicist fancies at this moment. And the end will be in one of two and only two possible ways: either by the admission of these non-white races into the full rights of the confraternity of the Empire, as independent federal units, combined to form a great federal and imperial union, larger, fuller, nobler than what the world has as yet known,—an union in which India shall be as much a self-governing part of the Imperial whole as Canada, Australia or New Zealand is to-day; or by the complete separation of these from the present Imperial family. There is no third way before us. Yet strange to say British statesmen and especially the jingoe publicists here do not seem to have any consciousness of the complexities of the problem of the empire which the present composition of it and the racial antipathies that have been accentuated by this arrangement have been increasingly creating. *The Times*, for instance, still harps upon its old bastard ideal of what it calls the two empires, one composed of the so-called Mother-country and her self-governing colonies, and the other of the Crown Colonies and Dependencies. Of course, one clearly understands the position of *The Times*. If we are to maintain the present commercial and capitalist basis of our empire, we must keep up this division. Capitalism feeds upon the increasing production of marketable commodity. And marketable commodities require increasingly expansive markets to bring their due return to the owners of works. The self-governing dominions have entered into keen competition with the Mother-country in the race

for new markets. They find considerable opening for Britain's surplus populations and also for the employment of British capital to some extent. But they are themselves producers of commodities. Some of them produce ample raw materials, which Great Britain cannot do herself, and turn these into finished products in their own factories and workshops. They offer us market for British goods, not to any large extent, but on the contrary they themselves want new markets for their own commodities. The economic structure of both Great Britain and her overseas dominions is essentially the same. It is industrial and capitalistic. The same greedy, grasping commercialism characterises their common race-consciousness and their common social and political life. And this common need requires large markets for its full satisfaction. The dependencies of Britain furnish this market. These dependencies must be made to continue as dependencies, if this common imperial need is to be supplied. This is, really, the *rationale* of *The Times*' wonderful theory of the two empires.

It is really on the basis of this curious theory that the jingo politicians of the school represented by *The Times* are trying to work up a closer unity between the mother-country and her overseas children. At present the unity of the Empire is based upon mere sentiment. The sense of common raciality, common language, a common historic past and a common culture and civilisation, forms the present cement between Great Britain and her self-governing dominions. Sentiment is an excellent thing, and a very powerful agent for working out political unity, as long as vital practical issues do not come into conflict with one another. And world-politics being, at least in our present stage of evolution, always and everywhere dominated by intensely practical issues, political bonds based entirely or largely upon mere sentiments are of the flimsiest character, and hardly to be depended upon, especially in times of stress and strain. The British imperialists recognise, therefore, the need of strengthening these natural sentiments by creating a community of practical interests between the mother-country and the self-governing colonies. And there are two

ways of doing this. One is to combine in a glorious humanitarian mission, for the elevation of the race, the service of God and mankind, and the pursuit universal human ends. The other is to combine in the work of exploitation, for the creation and maintenance of large markets for the products of the mother and her children, to unite in a mission of greed, and in the work of ruling peoples of other races, for the benefit of the ruling family. This latter is the distinct ideal of present day imperialism. The closer unification of the self-governing members of the British Empire means just now only this dominant desire for the perpetuation of the dependent status of the Dependencies, and the exploitation of their enormous resources, both in men and materials, for the benefit of the profit-making classes of the ruling country.

This is clearly a very short-sighted and suicidal view of the truth or possibilities of the true imperial idea. In the first place, it is not in the nature of things that a great people, so numerous in quantity and so superior, intellectually and ethically, in quality, like, say, the Indians or the Egyptians, will be possible of being perpetually or indefinitely kept in a dependent status, just for economic exploitation by the self-governing and commercial corporation called the British Empire. This relation will not bear the strain that will be inevitably put upon it, by the jingoist imperialism. Indeed, as for commercial exploitation, it is being increasingly recognized even by Tory politicians that it will be impossible for very long to deny some degree of fiscal freedom to India. It is almost universally recognized here now that India will in the very near future demand some kind of protection for her revived or new industries; and in view of the increasingly potent voice that representatives of at least a section of Indian opinion will gradually secure, under Lord Morley's Scheme of Devolution, this demand will become increasingly insistent and imperious; which the Government of India will find too strong to resist. What form this protection may take, it is not easy just yet to foresee. The Tory Tariff Reformer would try, of course, to give it the shape of their own so-called imperial preference. But even Tories cannot ignore the fact that India's most ruinous competitor is Great Britain

herself, and what India will want, above all things, is some measure of protection against unfair British protection. Imperial preference would not secure this; on the contrary, by linking the mother-country with growing and greedy children overseas it will increase the acuteness of the competition into which India has been thrown. The Liberals freely admit the inadmissibility of the Tory Scheme of Tariff Reform and Imperial Preference as a solution of the Indian problem. The problem indeed is so complex, affects so many divergent and conflicting interests, that a simple solution of it is not easy to discover. But whatever may be the ultimate solution, one thing seems absolutely certain, and it is this, namely, that the pursuit of *The Time's* ideal of a dual empire, will not be easy; and if persisted in will not cement but ultimately break-up the Empire itself.

And from no point of view is such a forcible break-up of so large and promising an organization of humanity desirable. Universal humanitarian ends and ideals demand surely the mending, but by no means the ending of any of the larger human associations at present existing in the world. A true and living and healthy Imperialism, which will seek to unite Great Britain, Ireland, the present British Overseas Dominions, with India and Egypt, into a federation of free states, co-operating with one another, on terms of perfect equality, for their mutual advancement and the furtherance of the common ends of universal humanity, will be the salvation not only of the different parts of the present British Empire, but of the whole of modern humanity. That humanity is threatened with very serious danger from three sides; first, there is the danger of European aggression in Asia and Africa, the submergence of the non-white races under the pressure, economic and military, of the white races. Mutual jealousies among the European powers prevented this total extinction of the non-European kingdoms and empires in the last two centuries. But the awakening of Asia and the growth of new forces in Asiatic and African politics, have been exposing the dominant European powers to new dangers, and in the growing recognition of these new dangers, the old jealousies are quickly being cured. All the recent

entente cordiales, between France and Great Britain, between Russia and Great Britain and between Great Britain and the United States,—all these are signs of a new consciousness in Europe. They are really the forerunners of what may finally develop into a general European federation. Such a federation thirty or forty years ago might have been contemplated with pleasure and great expectations, at least for the future of the European races. But the very sense of danger which has been slowly working the possibilities of such a general union of the white peoples, makes this possible federation a cause of great anxiety for the future of modern humanity. For it is not only Europe, not only the so-called white races, who are moving towards a great confederated unity. There is a similar process of evolution already started among the non-white people, in Asia and Africa also. There are three possible federations which may be developed in the near future. The first is the European federation, the second is the Mongolian federation, and the third a federation of the followers of Islam in all the three great continents. If these possibilities are duly developed the forces of these three rival associations will be very evenly balanced. In any case the European combination has absolutely no chance of being stronger than either of the two others. And the clash and conflict of these three giant combinations will bring on the complete collapse of all our modern culture and civilisation. These will bring on a moral and physical deluge,—a *Mahapralaya*, as you would call it in Sanskrit.

And the only chance of averting this terrible catastrophe is to rapidly work out a real federation of the present British Empire. The key to the future lies in the hands just now of two peoples—the Indian and the Egyptian. India alone can control the forces of the Eastern Pacific. She gave them their religion and contributed materially to their civilisation. She is still the holy land to them. Her political dependence and helplessness may excite the pity and even the contempt of the awakened Mongolian peoples, but her spiritual life and inheritance still command their reverence. She stands geographically between the Mongolian and the European. All these are very important factors. As for

Egypt, she belongs to the Islamic federation. The sixty millions of Indian Mahomedans also are by no means a negligible quantity in Pan-Islamism. And all these are just now parts of the British Empire. If Great Britain can command sufficiently large and bold statesmanship to use both India and Egypt as solvents of the coming world problem, if she can work out a right scheme of federation, where the freedom of the parts shall be harmonised in the unity of the whole,—she can still be the saviour, with India and Egypt, of modern humanity. This is her great opportunity. This is India's opportunity also. How to work out this great federation of free states, that is the real problem of the Empire. But, alas! how feeble is the appreciation of it among those who have been called upon to direct the policy of the state here at this juncture!

III. THE IMPERIAL CONFERENCE.

This lack of courageous statesmanship has been evident in the way that British ministers have been treating the Resolutions now being discussed by the Imperial Conference that is sitting in London. The central idea of such a conference should have been the consolidation and strengthening of the bonds that bind the different parts of the Empire with one another and with the so-called mother-country. Of course there is as yet absolutely no desire to include either India or Egypt in the Imperial family. These do not form, as *The Times* openly preaches, a part of the self-governing empire: in plain English, they are not the sons, but the serfs of the Empire. *The Times* brings it out once more very clearly, in its empire-day issue, where we are told that the British Empire has two component parts, one the self-governing empire, and the other the dependent empire; and those two parts must pursue two different ideals in politics, one must follow the ideal of democracy illumined with knowledge, and the other the ideal despotism tempered by benevolence. These two ideals are reflected in the different positions which the British Crown holds in relation to the two parts of the Empire. To quote *The Times* :—

To us of his own race, he (the king) is the symbol of the national ideals, to his Indian subjects he is the personal embodiments of power. The millions who look with reverence and awe to his coming amongst them in the latter part of this year, have no capacity

for grasping what we so greatly treasure—the constitutional idea. The Government which watches over their destinies is, to them, the servant of his beneficent will: it can wander from beneficence only by departing from his commands.

This is the general idea of India's place in the Empire here. It is common to both Tories and Liberals. The exclusion of India from the Imperial Conference is accepted, therefore, as a matter of course by every section of the press and the public here. One can understand this, though one may even regret the suicidal folly of *The Times*'s ideal and policy. But there is really no correct appreciation of the real imperial problem even so far as the self-governing colonies are concerned. There is no real desire to work up any substantial constitutional unity between the colonies and the mother-country either. Some of the colonies, New Zealand, for instance, seem clearly to realise the need of a closer and formal union between the different parts of the Empire. Perhaps there are others also who feel the need. But there is clearly a great deal of secret distrust of one another in this happy imperial family. It is this distrust alone which can explain the rejection of the New Zealand Resolution on this subject by the Conference. The New Zealand Premier moved the following Resolution before the Conference :—

That the Empire has now reached a stage of Imperial development which renders it expedient that there should be an Imperial Council of State with representatives from all the self-governing parts of the Empire, in theory and in fact advisory to the Imperial Government on all questions affecting the interests of His Majesty's dominions overseas

This Resolution was not put to the vote, but after a two days' debate was withdrawn by the mover. Of course, it would be idle to deny that there are as matters stand just now, considerable practical difficulties in the way of the formation of an Imperial Council of State. The adoption of a scheme like this would presuppose the acceptance by the different parties, constituting the present Imperial unit, of the principle of federation. At present, there is practically no recognition of this principle in the constitution of the British Empire. The self-governing dominions enjoy practically absolute autonomy, but they are not as yet co-partners with one another or with Great Britain in either the responsibilities

or even in the entire profits of the Imperial concern. There is absolutely no channel or instrument by means of which Canada for instance, may work with Australia or New Zealand for the realisation of any common purpose. None of the colonies can so act even with the so-called mother-country. As regards the general policy of the Empire as a whole, it is determined so far as it can be, entirely or almost entirely by Great Britain herself. She may consider the susceptibilities or the interests of her self-governing dominions in the determination of such policy, but there is no constitutional compulsion upon her to seek their advice or consult their opinions. The relations between one colony and another as well as between the colonies and the mother-country are in a most uncertain and fluid condition at the present time. This fluidity has its advantages, but it has got also its disadvantages, and the greatest disadvantage of it is that it stands in the way of the development of any truly organic and constitutional unity in the Empire. The essence of organic unity is that the parts of the unit can only realise their highest ends in and through the realisation of the organic end of the unit itself. To break away from this relation is for the parts to cut off the very source of their life. So cut off, they become absolutely useless to themselves and to others, like branches cut off from the vine that are fit henceforth only to be cast into the oven. This organic unity has not as yet been developed in the British Empire. No part of the Empire perhaps, would suffer through the parts falling off from one another and from the whole with the exception of Great Britain, to whom this break-up would spell the loss of her present prestige and position as a great world power. Just at this moment, it might place the Colonies who have yet to build up their navy and their regular army in considerable practical difficulties. But even these are more

or less imaginary, because even if the Colonies were to declare absolute independence and snap the flimsy bands that bind them to the Mother Country, Great Britain in her own interest, from considerations of pure self-preservation, would be forced to undertake their defence in the event of their freedom being threatened with any foreign invasion. True Imperialism would demand the working up of a Federal Constitution in the British Empire. But to work up such a Constitution Great Britain would have to take up a somewhat lower position in the Imperial family than what she occupies nominally though not really to-day. A Federal Council constituted along the lines of Sir Joseph Ward's resolution, would make Great Britain's position in it constitutionally as a mere equal among equals. Supposing the Federal Council were composed of twelve representatives, Great Britain would have only two seats upon it. She has no just claims to more. But she cannot stoop to accept this comparatively inferior position. Sir Joseph Ward's Resolution was opposed by Mr. Asquith on the ground that :—

It would impair, if not altogether destroy, the authority of the Government of the United Kingdom in such grave matters as the conduct of foreign policy, the conclusion of treaties, the maintenance of peace or the declaration of war. The responsibility of the Imperial Government subject to the Imperial Parliament, in these matters could not be shared, and the co-existence side by side with the Government of the United Kingdom, of this proposed body with the functions and jurisdiction which it was suggested should be entrusted to it, would be fatal to the present system of responsibility. The proposed body would further have power to impose upon the Dominions policy from which one or more of them might dissent which in many cases would involve expenditure, and that expenditure would have to be met by taxation although the people of the Dominion might not approve the policy. Speaking for the British Government, they could not assent to the proposal, so oppose to the fundamental principles on which the Empire had been built up and carried on.

E. WILLIS.

WHY MUST WE EMIGRATE TO THE UNITED STATES OF AMERICA?

IF the article "Why Emigrate?" in the November "Modern Review" of last year stands as a monument of fine rhetoric and a combination of high sounding words at the expense of real facts and figures, I can raise no voice against it. But I, for one, care more for the truth than for literary style and therefore raise a note of protest against the misstatements contained therein. The pity is that one has to find an "educated" man with numerous degrees acquired from Indian and English Universities talking on a subject of which he knows nothing. But one is satisfied to learn that the author of that article, far from visiting the Pacific coast, did not even cross the Atlantic, and seems to have written from the other side of the Atlantic with a great deal of authority. The tremendous amount of harm that this article is doing to young India by discouraging the young aspirants from coming to the United States, has compelled me to give an elaborate reply and to present the situation as it stands here. I am vitally concerned with the immigration of our countrymen to this country, and as I am not acquainted with either Africa or Canada or Australia, I will dwell entirely upon the conditions of our countrymen here in the United States. I have not the slightest intention of boosting any individual of our community here. But it is my duty to present the facts and thereby let others avail themselves of the same opportunities as we have. It will be simply selfishness, if I let Mr. Shiv Narayan's article go unanswered.

From time to time, for the last five or six years, letters have appeared in the Indian Press encouraging the coming out of young students to this country. But nevertheless there is a set of people who have never left India, or at best have visited only some European country or Japan, who set themselves up as authorities on the condition

of our students in this country. Sometimes they even spread silly rumours that "two or three Hindu students who came to this country without any means of support, after struggling hard for existence, have died of starvation." How ridiculous! Dying for want of food in a country where opportunities abound on every side! How can we expect anyone, with whatever enthusiasm and daring spirit he may have, to part with the easy-going lazy life of our country and come here, if such rumours are believed?

Before going into details about the students I will dwell on the situation of the "ignorant labourers". These hardworking stalwart men are all from the Punjab, 90 per cent of whom are Sikhs and the rest Muhammadans. It is never a fact that they suffer here. They get better wages than in India and are fairly well satisfied with their life in this country. One of the chief objections put forth against them by the anti-Asiatics is that they accept lower wages. Certainly the people here have every right to exclude the Hindus, or for that matter any immigrant, if they really come here to lower the wages of the workers. But they really do not take lower wages than many of the Europeans, specially the Greeks and Italians, and the Southern Americans. Though they are all equally to blame, yet the Hindus, being just a handful, are immediately distinguished from the others; and all the abuses are heaped upon them and them only. So it is partly their fault—of the Hindus who are already in this country—which accounts for the deportation of the numberless immigrants during the last one year. The United States does not want immigrants to come here, make money and then go back home, but wants men who will develop the resources of this country, who will later on bring their families and settle down here. I am one of those who believe in the theory that this glorious

twentieth century is for the intermingling of races, and the United States is the "melting pot." If our people would come here, bring their families later on and adopt the manners and customs of this country, the American people would have very little objection against us.

Even as it is now, if they would give up their turbans, cut their long hair and shave off their beard, no one could distinguish them from the Southern Americans or Southern Europeans, because of their clear-cut Aryan features, which the other Hindus do not generally possess. But we cannot blame them. The dose of blind religious fanaticism that has been infused into them from their birth is irresistible; and one cannot make them understand anything whatever that is not in Guru Nanak's works. It is again the priest who is at the root of all this evil. They have no power of individual thinking owing to the despotism of the priest. Some of them even go to the excess of drunkenness and coolly assert that drinking is not prohibited in their religion. On the other hand, there are others among them who are very progressive, and go to night schools while working in daytime. These men gradually become conscious of their duty towards their country; and I am very glad to learn from reliable sources that a couple of these "ignorant labourers", after returning, have established over a dozen Primary Schools in the Punjab. Those of our country should come here who do not make "make money and go home" their sole aim, but have a strong desire to acquire knowledge and be serviceable both to India and the United States. Such people can well be found in Bengal, Maharastra, Madras and the Punjab, if anyone cares to pick up the best and the ablest, and if there be an organised way of doing it. But I must say here, that the immigration of Hindus should be stopped for at least two years, as they will generally run the risk of being sent back by hook or by crook, and most of all by the "hookworm" crank, the latest scare of the Immigration Bureau of San Francisco. They have found out that almost every Hindu has hookworm disease. If he satisfies all the other conditions, he is liable to catch the hookworm, and is sent back along with these supposedly dangerous contagion-spreading germs. If they persist

in coming, at present, the anti-Asiatics will more bitterly agitate; and it will not take very long for the American Congress to pass a law for the total exclusion of the Hindus. Then it will be difficult both for the labourers and the students to enter this country.

Our countrymen at home do not seem to realise how we, our religions and our ideals, are misrepresented in the foreign countries. The talks that the missionaries give, have created a strong notion that we are a 'barbarous people'. Very few people had come here, except Swami Vivekananda, Pratap Chandra Mazumdar, Virchand Gandhi and two or three more to present the other side of the situation. Then the Swadeshi movement was the impetus which awakened the Indian people to the indispensable necessity of sending their young men to foreign countries for scientific and industrial education. These students, apart from the education that they themselves get, are also the instruments for removing the age-old prejudice against our people. Hundreds of our young men, and women* too, ought to come here yearly.

Of all the students that have come to the Pacific coast of the country, there are very few who have received their full allowances from home. In fact the majority of them have been self-supporting, either partly or entirely. My experience is of the Pacific coast, and I have personally known many of the graduates and undergraduates of the universities and colleges of this side. Roughly calculated about \$250.00 (or Rs 775) is barely sufficient annually for a Hindu student who does no wage-earning work, not even in summer. Of those who have already graduated, about three or four received the full amount, while others, sums ranging from nothing to \$100.00 a year. How did they manage to get together the balance then? By begging from their countrymen, or "falling back on some one in this country," or going to the "real Swamis," who, according to Mr. Shiv Narayan, "are a source of strength to young students in

* I confess that to our great regret no women students have yet come to the States. They ought to, because the men cannot properly represent the women. When the Americans see only men students, they rightly observe, "Wherever the Hindus go, they make a world of men, so selfish they are!"

distress? NO, they have earned the remainder by undergoing all sorts of hard labour. They have never murmured on account of this hard struggle. Rather have they rejoiced in the struggle, and are proud to come out triumphant: because they know that their own folks cannot afford any more for their education, having younger children in their hands; because they know that their poverty-stricken country cannot send them such fabulous sums every month; and because they know that this hard struggle for financial independence brings out the best that is in them, and thereby fits them all the more to be of real service to their country. I know two graduates who come from very well-to-do families and insisted on working partly for their living, because, as they said, 'it is a great education in itself for a Hindu'. The self-supporting students do not belong to the type of arm-chair patriots who live upon either their parents' money or upon the public money. They think that they are old and capable enough to work their way through college. They are and will be self-made men. There are some who even feel it a shame on the part of any young man in this country to depend on others' help for their bread.

There have been times when they have spent whole days with a loaf of bread, a little sugar, a glass of milk and sometimes a few fruits, if they are very lucky. Yet they have never been discouraged, nor have they ever starved to death. But they have gladly and cheerfully borne this hunger with manliness. To my regret, I have no experience of such days, having come in better times. But our pioneers certainly had had very strenuous times during the last financial panic in 1907-1908, when they used to spend their hungry moments in "jolly-ups", "cheer-ups" and in singing the beautiful Indian songs.

The high ideal of serving their country, which they hold as dearer to them than anything else, enables them to bear all the struggles and hardships. These would look tremendously hard to our countrymen at home, as they seemingly do to us in the beginning. But our students here take them as sources of pleasure and gain more and more by these experiences. They believe that these are nothing in comparison with

the hardships in store for them when they go back home. They are only preparing themselves for better and more efficient work in future. I don't see how we are going to achieve our end, if we think the life of self-support in America as one of extreme hardship.

When I was in Japan, everyone there used to discourage us from coming to America unless we were guaranteed a monthly income of at least Rs. 150. They have an impression there as well as in India that Rs. 150 is barely enough to study in a university. They fear that their scholarships will be stopped if they come to this country and their whole business prospect will be ruined. But they do not know how far they are furthering their object by going into Japanese factories, and how much more they could do in this country. I quote here the words of a graduate friend for whom I have great respect and who had several years' experience in both the countries.

"In comparing the benefits derived from study in Japan and America, I can say from extended personal experience that one can learn twice as much, if not more, in the same time in the latter country accompanied with other invaluable gains that can never be attained in Japan. In Japan notwithstanding our facility in picking up the conversational language we can not read their periodical and scientific literature, and at best only half understand the lectures of the Professor, so that the most important source of knowledge is necessarily a sealed book to us. Some practical knowledge is attained but it is not quite efficient for want of accurate theoretical training. In Engineering, Applied Chemistry, Agriculture and Pharmacy it is sheer waste of time, energy and money, to study in Japan when double the result can be attained at the same expense and in less time in America. For mere factory experience Japan is no doubt the better place. But in Japan our students necessarily live, as it were, in a hole and know nothing about the progress of the outside world. Moreover, easy life, plentiful leisure and comfortable income are not conducive to the growth of strong and clean characters. There are noble exceptions, but the majority do not make the best use of their opportunities. The strenuous uphill life led by our students in America is the best preparation for our young men coming from an old and conservative society like ours. In Japan we may receive a training good enough for industrial purposes, but in America besides an efficient industrial training, the American universities train us to a virile manhood. Japan is still feudal in comparison with democratic America, where the opportunities of training and self-development are unlimited for ambitious and energetic young men. So intense and vital is the spirit of democracy in the American Universities that anyone, having a strong desire but without means or confidence in his powers, in a short

time is sure to be inspired by their many life-giving impulses and can start with a new lease on his capacities. America gives to a young man that which is invaluable—self-confidence and the courage to fight against all odds—it is not akin to arrogance or an exaggerated self-importance, but born of a proper measure of one's capabilities and coupled with an untiring energy and an unflinching faith. Here in America we have to undergo the hardest knockabouts and life is full of strenuous struggles of which no one in India can have an adequate idea, but it has its recompense in the satisfaction of duty done and things achieved. America is no place for milksops—a few of our young men with too much sentimental ambition but with no perseverance or integrity of purpose have gone down in the struggle and have failed most abjectly. Let only those come who can do and dare, suffer and achieve. In short America is par excellence the place for a thorough training both technical and in manliness, and no other country can give this in a more efficient way.

"I do not wish to belittle the importance or value of the training in Japan. In its own place it has much value, and let hundreds of our young men go there yearly to profit by it. Japan has her methods from which, not to speak of us, but even the western nations can learn a good deal. But I think that only those should go to Japan who have already had some scientific training and those that want to master mere factory details and the technique of manufacturing in a short time. One with scientific training can learn, in Japan, things in six months which would take one without such training more than four years, and Japan being a small country and the industries being more or less concentrated and varied, Japan has an advantage for us which no other country could provide."

Almost all of us who have come here had stayed for a year or two in some school or factory in Japan. The worst difficulty being the language, we were not making any headway in our studies. After our experience in some American institution we deplore our sojourn in Japan, though it has not been entirely useless. What I want to impress upon our students in Japan and on those who intend to proceed to Japan is this—why not benefit yourselves immensely more in this country than in Japan, with the same money and time?

Since 1904, about sixty students in all, from the different parts of Hindustan have come to the Pacific coast including the three who have come forward from the Indian labouring class in this country. From among these eighteen have graduated, four will graduate when this paper will be on its way, two are post-graduates, excluding Taraknath Das, who graduated last year from the University of Washington, twenty-two are prospective undergraduates, four have gone back as experts in one

trade or other, and four are attending sometimes some institution and sometimes working in some factory with no definite aim to graduate but to be experts in certain industries, while only six have totally failed, some of whom have returned to Hindustan and others are still struggling in this country to get a footing.

True it is, that with the exception of about seven, all the others are students who had "been ploughed or otherwise disappointed in the examinations of their student life" in India. But when we look at the results they have achieved and are achieving in the American Universities and Colleges, it is proven beyond doubt that the system of education in this country is, by far, better than that in India. Almost all of them were simply rebels against the Indian educational system and were surely desirous of getting into the proper atmosphere. Here is a partial list of our graduates and undergraduates:—

1. Naresh Chandra Chakravarti—matriculated from the Calcutta University, came here in 1903, attended the High School for a year, took his degree of B.S. from the College of Mining in the University of California in 1908, was employed as an Assaying Chemist in a big copper mine in Mexico, and is now the Superintendent of another copper mine in Peru South America.

2. Girindranath Mukerji—came here in 1905, took his degree of M.S. from the College of Agriculture in the U. C. in 1908, worked as the Superintending Chemist in a cane sugar factory in Porto Rico, Cuba and now is employed in the Bengal National College. Mukerji was Hindustani Interpreter in the employ of the Immigration Department.*

3. Jogendra Chandra Nag—matriculated from the C. U., came here in 1906, graduated from the College of Agriculture in the U. C. in 1910 (B.S.) is, at present, Professor of Botany in the Bangabasi College, Calcutta.

4. Kunapureddi Ramasastrulu—was in the 4th year class when he left India, came to the U.S. in 1907. His patron discontinued his allowance, because he had left Japan. So he worked in a ship-yard for six months and joined the U. C. Later on his patron began to send him his scholarship. He took his B.S. degree from the College of Agriculture in the U. C. in 1910 and is now in the employ of a small State in Madras.

* Abbreviations used in this list—C. U. for Calcutta University. U. C. for University of California. S. U. for Stanford University. U. W. for University of Washington. O. S. A. C. for Oregon State Agricultural College. W. S. A. C. for Washington State Agricultural College. B.S. for Bachelor of Science. M.S. for Master of Science. B.A. for Bachelor of Arts. M.A. for Master of Arts. B.L. for Bachelor of Letters.

5. Santalal Gorowala—came here in 1907, took his B.S. degree from the College of Agriculture in 1910.
6. Jyotish Chandra Das—could not appear in the B.A. examination of the C. U., came here in 1907, took his B.S. degree with Honors in Economics from the College of Commerce in 1910. He will go into Export and Import Business in Calcutta.
7. Khagendra Chandra Das—was a B.A. class student of the C. U., came here in 1906, and graduated from the College of Chemistry of the S. U. He is now a chemist with the International Harvester Co. of Chicago, Ill., one of the largest factories in the world for making agricultural implements and machinery. He was also with the Amalgamated Beet Sugar Company of Oregon last season. He holds the degree of B.A., as Stanford University confers that degree in all its Colleges.
8. Surendramohan Bose—was thrice 'flunked' in the B.A. examination of the C. U., came here in 1908, graduated from the College of Chemistry of the S. U. in 1910, and is on his way to Germany.
9. Maheshcharan Sinha,—a graduate of the Allahabad University, came here in 1905, took his M.S. degree from O. S. A. C. in 1907 and is now a Professor in the Gurukula Academy, Kangri, Hardwar. His friends in India and in Japan had thought he had gone mad, because he came here without any means.
10. Pala Singh—took his B.S. degree in Mining Engineering from the O. S. A. C. in 1908 and is now in the Gwalior State Service.
11. Sohanlal Ravi—was for two years in the Victoria Technical Institute of Bombay, came here in 1906, graduated from the Mechanical Engineering Department of the O. S. A. C. in 1908 (B. S.) and is in the Baroda State Service.
12. Mulukraj Soi—came here in 1906, took his B.S. degree in Electrical Engineering in 1909 and the degree of Electrical Engineer in 1910 from the O. S. A. C.
13. Bholadutt Panday—came here in 1907, graduated from the Agricultural Department of the O. S. A. C. in 1910. He was also in the U. C. for some time.
14. Syed Rashid—took his B.S. degree in Agriculture from the O. S. A. C. in 1908.
15. Hari Singh Chimna—was for some time in the O. S. A. C., graduated from Cornell University, Ithaca, New York, and is now a Professor of Khalsa College, Amritsar.
16. Satish Chandra Basu—a graduate of the C. U., joined the U. C. in 1907 and took his A.M. degree in Economics from the Nebraska University in 1909, and is now Professor of Economics in the Kooch-Bihar Raj College, Bengal.
17. Taraknath Das—landed in the U. S. in 1906 with but \$5.00 in his pocket, worked his way all through college, graduated from the college of Liberal Arts of the U. W. in 1910, standing second in the university, and won a fellowship of \$416.00 to study for M.A. and will take his M.A. degree this June.
18. Satya Deva—graduated from the College of Liberal Arts of the U. W. in 1910.
19. Surendra Narayan Guha—was 'flunked' in the F.A. examination of the C. U., came here in 1907, has graduated from the College of Agriculture of the U. C. (B.S.) this month. He has been self supporting all through, and says it is very easy. He got only his passage for America from the Scientific and Industrial Association of Calcutta, and on his way to this country made a short stay in Japan.
20. Raimohan Dutta—came here in 1908, graduated from the College of Social Sciences in 1913 (B.L.)
21. Bhupendranath Ray—an M. Sc. student of the C. U., landed in the U. S. last December, and will take his M.S. degree from the College of Mining of the U. C. in 1912.
22. Devendranath Chaudhuri—passed the F.A. examination of the National Council of Education, came here in 1910, will take his B.S. degree from the College of Mining of the U. C. in 1913.
23. Dhan Gopal Mukerji—came here in 1910, will take his B.S. degree from the College of Commerce in 1914.
24. Dakshinaranjan Guha—has just finished one semester in the College of Mechanical Engineering of the U. C. (B. S. 1915).
25. Svarnakumar Mitra—has just finished one semester in the College of Agriculture of the U. C. (B. S. 1915).
26. Sarangadhar Das—could not appear in the F.A. examination of the C. U., came here in 1909, finished one year in the College of Chemistry of the U. C., and is now working in the Western Sugar Refinery of San Francisco.
27. Devidayal Virmani—will graduate from the College of Chemistry of the S. U. in 1912 (B.A.).
28. Pandurang Sadashiv Khankoji—landed in the U. S. A. in 1907 without a cent in his pocket, his deposit money being shown by his friends, graduated from a first grade High School in California, joined the Agricultural Department of the O. S. A. C. in 1909 wherefrom he graduates in 1912 (B. S.).
29. Jogesh Chandra Misra—came here in 1909, expects to graduate from the College of Liberal Arts of the U. W. in 1913 (B.A.). He is entirely self-supporting and is now working in the General Hospital of Seattle, Washington.
30. Bijoy Kumar Ray—came here in 1910, expects to graduate from the College of Forestry of the U. W. in 1914 (B.S.). Ray secured in the last examinations over 94 per cent. in Botany and two other subjects. He is now working in a lumber mill in Portland, Ore.
31. Tarakcharan Mazumdar—graduates from the Electrical Engineering Department of the University of Southern California this month.
32. P. G. Upalap—has just been admitted into the College of Chemistry of the U. W., Seattle, Wash.
33. Nalininath Pal—matriculated from the C. U. in the Arts Course according to the new regulations, will graduate in May, 1912 from the Berkeley High School where he is preparing for Mining Engineering. He will then enter the College of Mining of the U. C. Nalini is a young lad of eighteen and is yet fully self-supporting and very confident of his success.
34. Lale Tihara—could neither read nor write English when he came here as a laborer; after about two years realized the necessity of having a university education, entered the Oakland (California) High School in September 1909, will graduate in December, 1911, and hopes to get admission into the College of Mining of the U. C. next January.
35. Mathuradas Joynti—is a student of the Oakland Polytechnique in the Department of Mechanical Engineering, will graduate in 1912.
36. Harnam Singh—is preparing for Agriculture in the Lincoln High School of Seattle, Wash.

37 and 38. Bhal S. Sant and Eiahi Bakhsh—graduated from the Lincoln High School of Seattle with excellent results and have entered the College of Electrical Engineering of U. W.

39 and 40. Sambhu and Rajmali—two young boys who did not know how to write their names in their own language, came here as laborers, are now in the University Heights Grammar School of Seattle. Though it will take them years to finish even the High School Course, yet they are very hopeful and are fighting all odds.

41. Motilal Dutt—was in the Bengal Technical Institute for a year, landed in the U. S. in 1907, was in the U. C. for two years, graduates next month from the College of Mechanical Engineering of the University of Illinois, (B. S.)



Taraknath Das.

42. Anant M. Gurjar—came to the U. S. in 1906, graduates from the Utah State Agricultural College next month and will take post-graduate course in the University of Illinois next September. He has been self-supporting all through.

43. Hari Singh—an M.Sc. of the Edinburgh University, Scotland, is studying here for Master's Degree in Agricultural Chemistry in the U. C.

44. Nirupam Chandra Guha—will graduate from the Department of Chemistry of the W. S. A. C. in 1912 (B. S.).

45. Bishan Das—will graduate from the Department of Mechanical Engineering of the W. S. A. C. in 1912 (B. S.) Last fall semester he had secured over 94 per cent. marks in four subjects and over 85 per cent. in the fifth one, and is entirely dependent on himself for his living.

46. Anath Bandhu Sircar—took special courses in Bacteriology in the U. C. and S. U., worked for some time in some canneries of San Francisco and Portland, and is now the Superintendent of the Bengal Preserving Company of Mozafferpur.

As far as I can make out only six out of sixty have not shown good results and consequently left school. But some of them are yet working in this country to be serviceable to Hindustan in one way or other. The few failures among us, if any, are due to lack of fixity of purpose, of enough will and determination on their part but never to any lack of opportunities.

Now I leave it to the reader to judge for himself whether "for one who succeeds a dozen suffer defeat and anguish" or just the reverse. Let us bear in mind that the average students of the Indian Universities are easily graduating from the universities of this country, some with Honors and others winning Fellowships. What laurels our brilliant students would win, if they would come here instead of rotting in the enervating atmosphere of the Indian universities!

Mr. Shiv Narayan is evidently himself a scaremonger, as he believes in what the scaremongers say. The sensationalists, whether American, English or Anglo-Indian, have incessantly spread rumors that the Indians in this country are sending arms and ammunition to India. But it's a great pity that our own countrymen don't understand the tricks of the scaremongers. Their object is to put the students into a great many inconveniences when they go back home, and also to goad the Government not to allow any more students to come to this country. Another mischief that they have been able to do is to give a very strong, though lame excuse, to the guardians and patrons of the students to discontinue their scholarships. When will our people understand the policy underlying the doings of the Western world?

We, as students in this country, are too busy with our studies and hard struggle for a living, to be able to handle politics. As I have said before, we don't know anything of the "revolutionary", the creation

of scaremongers like Mr. Shiv Narayen. But this is true, that we will never tolerate, like our students in England, the spying system, and, worse than that, the Anglo-Indians and their Indian sycophants to control the strings of our purse.

Now the question naturally arises, how we earn our living and at the same time go to school, and what is the kind of work we do. This was a mystery to us when we were in Japan, and we could hardly believe that it was possible. Even now, every once in a while each one of us receives an inquiry about this. But nobody has as yet given any accurate information for some reason or other. I take exception to the conduct of those who are ashamed to tell of the "menial" work we do or who are afraid lest the real conditions may discourage many an aspirant and who always keep a mysterious halo about themselves. Let me tell you, young men, that it is not possible to get any office work in this country. The business world here needs more efficient and pushing men than the best graduates of our country. Also do not think that we are the only ones who do house work and other manual labour. Every student, whether American, European or Asiatic, does it, when he has nobody to help him. Self-supporting students are always respected. There is no honest work which is looked down upon in this land. Neither do we lose our much-lauded 'prestige' in the eyes of the American people.

There are two kinds of self-support: one is to work while going to school, and the other is to work for a year or so during which time one can save enough to stay in college for 3 or 4 years, provided he works in the three summer months every year. Ordinarily all of us are of the first kind. Three hours' house work (either dish-washing, making beds, waiting at the table or house-cleaning, one hour at each meal) in a family or Boarding House entitles one to three meals a day. Four hours' such work brings room and board, or board and a cash of \$7.00 or 8.00 monthly. This kind of work is not hard at all and one can be an 'expert' in this trade in a week after he has been 'fired' from the first three or four jobs. The average wages per hour are 25 to 30 cents. Generally a self-support has no classes on Saturdays, which enables him to work

about 8 hours and make \$2.00 every Saturday, it being the house-cleaning day.

We manage pretty well with 8 to 10 dollars a month for room, laundry and other expenses, including at least one theatre ticket and occasional simple Indian cooking. There are some among us who work 4 hours a day and all day on Saturday and yet carry 16 or 18 units' work in the college ("a unit signifies one hour per week of recitation or lecture, with preparation therefor," during one half-year. In laboratory work a unit is credited for 3 hours or more every week). Every one goes to work in the summer vacation and saves from \$80.00 to \$120.00 with which he meets the college fees, cost of books, outfits, &c., during the year. Any student can get such jobs any time he wishes. The devotion of even five hours a day to wage-earning does not tell upon his studies. In summer we get various kinds of work: fruit-picking, hop-picking, and other outdoor work; work in factories, lumber mills and workshops; work as waiter, dish-washer, buss-boy, elevator-boy, &c., in the hotels of the cities and summer resorts; sometimes the experienced chemists and engineers get good work in their respective trades. This summer work, too, is not hard. On the contrary we come back to college refreshed, with more vigour and energy.

We don't despise any kind of honest work, and believe that every such work is honorable, and so gladly do anything whatever that comes in our way. I cannot do better than give the experiences of some of us:—

I. Taraknath Das writes from the University of Washington, Seattle, Wash.:—

"I have been self-supporting all through. I remember how I was discouraged by all in Japan; but I dared and came here. I have found it very easy to win the Fellowship, and am confident that the intelligent students of the Indian universities could do a hundred times better with less effort. I have done every kind of work, both soft and hard, but nothing seemed hard to me. On the other hand, I have improved my health a good deal and have gained about 20 lbs. since I came here.

"One of the causes of India's downfall is her exclusiveness. The more energetic young men come here the more will the Americans understand us and the more shall we be able to counteract the mischief done by the missionaries. America is the land which makes men dynamic. I don't think there is any other country which can infuse some life into our young men. Our educationists and leaders of the National Council of Educa-



From left to right standing: Adhar Chandra Laskar, Sarangadhar Das, Jyotish Chandra Das, Ravi Mohan Das, Bijoy Kumar Roy, Devendra Nath Chowdhury, Santalal Gorowala. *Seated:* Kunapureddi Ramasastrulu, Surendra Mohan Bose, Nishi Karmacharya.

also to come here to study the educational conditions of this country at close range. We are one and all self-supporting in the State of Ohio. If any one does not like that our young men should work as laborers while going to school, let him raise funds to help them. They will not do it, nor will they let others do it. There is no use for such 'Standpatters'."

Mr. M. Gurjar writes from the State Agricultural College, Logan, Ohio:

"We have been under self-supporting conditions in Ohio as well as Middle Western parts of the United States for about five years, and can guarantee from our own experience that although the hardships, expenses, and the like vary in different localities, self-supporting certainly cannot be declared impossible in any way at all. I have personally visited more than a dozen students from India who were making it possible through College at various places; and it is interesting to note that students from Bengal seem particularly adapted to this independent way of getting education. When I was in Cornell I had

three personal friends who were self-supporting and received no expenses and received no money. I know two cases in the State of Ohio who worked from two to four hours a week for home.

"There is one thing which I think mines whether an Indian student can self-support, and that is the lack of money. There are a great many other sorts of calamities which can be overcome only by those who are self-supporting with it'.

"In the Middle West a student can economize and a student can economize as he needs for 9 months. As you already know, a student can be devoted to work or for cash. In the Middle West the same excepting that and it is not very practical for the school to attend the school would suggest to obtain home; but those who

come here prepared to stay a little longer. Those who have returned and declared self-supporting as an impossibility must be the ones who were in the East in '07-'08. During that year I was myself in the State of New York, and on account of the Financial Panic, no one, regardless of nationality, could obtain work anywhere. Some of us were compelled to quit school and hunt up employments. Even in those bad times there was plenty of work on the farms, and I had no difficulty for myself."

3. More interesting it will be to hear from a young Freshman. Dhan Gopal Mukerji writes from the University of California, Berkeley, Cal.:-

"Here is my own experience. I am here nearly a year and am making tolerably good results in the University of Calif., though I don't get a farthing from home. Why should I, when I am able to earn myself? Secondly I am very poor in health. Yet the goddess of self-support has permitted me to enter her sanctuary.

"Lastly I am astounded to see the charlatanism of Mr. Shiv Narayan in his talks about the revolutionaries. He, first of all, calls out that 'the revolutionaries are the creations of scaremongers', and immediately after that warns the students 'not to be seduced by the revolutionaries'. 'To what pit thou seest, from what height fallen'. He is not aware that he contradicts himself."

4. I give my own experiences, though they are not much :-

I am a runaway from Japan, where I was for two years getting a monthly scholarship of Rs. 25 from the Industrial and Scientific Association of Calcutta and another of Rs. 25 from H. H. The Rajah of Dhenkanal. I was not at all satisfied with my studies in the Higher Technical School of Tokyo*;

* The drawbacks in Japan, as described by a friend, are — "First of all the Japanese schools of Technology do not confer any degree whatsoever. On the other hand though the Universities of that country confer degrees, unfortunately for foreign students they are equally disappointing. Because most of the foreign students take admission as special students and special students cannot get a degree however good the results they make. This, however, does not prove that special students are worthless. But on the contrary we should say that the absurdly high value attached by our countrymen to University degrees stands in the way of our stopping in any school or college of Japan; where we get equally nice treatment and a greater amount of facility than here in America. Secondly in Japan we have the formidable difficulty of language. Every one of our Indian students who has been to that country will admit without any reserve, that none can master the language so well even in two years as to be able to understand lectures. Thirdly the seats in Japanese schools and colleges are very limited and as Japanese students are preferred to others, Indian boys have the least chance of getting admission. It also should be mentioned here that only the Chinese students are

and when I expressed my desire of coming to America my patrons said that they wouldn't give me a single cent if I crossed the Pacific. I had not the courage then, and I silently submitted to it, waiting for the first opportunity of getting a lump sum on a single count. Fortunately for me, at the end of two years, I received two money orders from India worth Rs. 400, and immediately I did cross the Pacific.

When I entered the U. C. I had only \$ 28.00 with me and had to borrow \$ 12.00 more to pay my college fees. After I was enrolled, I had not a cent in my pocket; and I began my life as a dish-washer, a waiter, a house-cleaner and a gardener. I was not accustomed to this kind of work, being born in a so-called 'aristocratic' family where I was brought up as an idler who must care for his studies only and hate every kind of manual labour. For this reason I was 'fired' from the first three or four jobs as soon as they found out that I didn't know the work. For one week I was unemployed and spent that week with 15 cents a day, while a man ought to have at least 30 to 35 cents to eat every day. However, I had, by that time, graduated from the 'College of Dish-washing and Waiting' and secured a waiter's job which lasted me the whole year.

On Saturdays I used to do house-cleaning for a lady, who was surprised to see that I could not handle a broom. But she was good and showed me how to do it; and I did it fairly well. She once asked me if I could clean her toilet. She thought I would not, because I am a 'high-caste Hindu'. I am sure, it will shock our folks at home to learn that I utterly disappointed her.

In this way I attended College for two terms, although I was later on favoured with the kindness of the Association and one of my friends outside India. The Association sent me my passage and monthly scholarship regularly in that year, which amounted to about \$120.00. For this reason I had no difficulty in the true sense of the word. Even without this sum, of which I had not a bit of hope in the beginning, I

exceptions to this rule. This is so because the Japanese Government gets an annual subsidy from the Government of China to defray the expenses of educating the students of the latter. Last of all there is no chance of self-support in Japan."

been quite able to manage by entirely on myself.

At the end of June last year I entered the Sugar Refinery of San Francisco as an ordinary day-laborer working from morning till 6 in the evening with a short rest for lunch at 12 o'clock. The work during the long hours was so hard and so tiring that I was wishing to quite very soon. But I used to encourage myself. If my friend Miss—, being a white girl, can work as a stenographer 9 hours every day, why can I not do as hard work as I am a young man



Surendra Narayan Guha.

as strong as iron bands?" So I set it up and have learned a good deal more than any university education. All the hard work seems to me nothing and I can stand heat and cold like. I have worked in every department of the factory and have done everything from opening the raw sugar sacks to packing and shipping marketable white sugar. I have lived among the workingmen

and, in fact, am one of them. My life in this factory has familiarised me with the class struggle, I mean, the fight between Capital and Labor. It has shown me vividly how the disinherited unpropertied working class, who produce the wealth of the world with the sweat of their brow, live from hand to mouth with an extreme insecurity of the morrow, and how the bourgeoisie squeeze their life-blood. It has set me seriously to think how, in our zeal for industrial regeneration, we will emancipate ourselves from slavery, how the bourgeoisie will be formed in India and how the working class of India will remain the same physical, mental, moral and intellectual slaves as they are at present, simply with a slight change of hands among their lords. To-day I am glad that I came to the "Land of Liberty, Equality and Fraternity" (?), instead of going back from feudal Japan as my patrons had wanted me to.

All that has been said of self-support is true in the Universities of California, Washington, Oregon, and Southern California, or, in one word, in the Pacific coast.

Much fuss has been made about the so-called color-prejudice against us in this country. Mr. Myron H. Phelps of New York, now touring in India, wrote a letter recently to the Indian students of the University of California wherein he said that owing to this color prejudice against the Asiatics many of our students, instead of coming to this country, are resorting to English universities. There cannot be any greater mistake than this. We, as students, do not know of any prejudice within the college campus. On the other hand, the Professors and the American students alike are very friendly to us, and their lack of aristocratic spirit draws us nearer to them. Outside the college there is a section among the general public who are totally ignorant of our social life and our modes of living; and they have a sort of prejudice which is of very little harm to us. Some of them take us for Negroes at the first sight; but when they come to know our nationality, they don't show any hatred. (This is not the place to discuss whether they are justified in their hatred against the Negroes). Others look upon all Asiatics as an inferior people, and hate and despise the Hindus, because the latter possess no self-respect

and take everything "lying down." But for all this, in a railway train no American comes forward and says to a Hindu, "Get out of here, you dog of an Indian", or, "Get out of here, you nigger." No American, not even the President, dares whip or kick me, because I don't wish him good morning. No American shoots down a Hindu just for fun, and goes scot free. The prejudice that exists against us among some people is born of total misunderstanding, because many of the missionaries and itinerant travellers have always been vilifying the Indian religions and calling us 'heathen,' 'pagans' and 'barbarous'. When we come in contact with such people, instead of being injured in any way, we rather are the means of removing it. This is another reason why Young India should send more students—hundreds more to America.

Let no one understand that we are living in a friendless and inhospitable country where we miss our kith and kin and are perpetually homesick. Among the general public, too, each one of us has a coterie of friends who are as near and helpful to us as our own relatives. Most of us are grateful to these friends, to whom much of our progress is due. There are friends who love the Hindu students so much that they cannot bear the latter leaving them and going to another University.

Granting that such a deep-seated prejudice exists, what of that to us, if we can acquire our education, because the American Universities, unlike some English institutions, do not restrict us from entering them, nor do they impose upon us conditions that are revolting to any young man having but a little of self respect. Neither do they charge the foreigners more fees like the Japanese Colleges. This little bit of race-hatred knocks out all our caste, religious and provincial prejudices and reminds us of our inhuman treatment of our 'untouchables' and pariahs. Whenever we suffer in any way owing to this prejudice, we at once remember that it is a part of the expiation of our sin committed in the way of our outrageous behaviour toward our own fellow-beings at home. And last of all, we are more and more convinced that no nation or race on this earth will respect us unless we respect ourselves, and as long as we like to remain pariahs, without perfect

citizenship, so long we shall be despised and kicked by every free man.

Now about the Swamis, the Babas and other 'spiritual teachers' from India. There was a time when Swami Vivekananda and Swami Rama Tirtha came here on a mission and created a healthy opinion about the Hindu philosophies. At present also there are a few real Swamis. But what are the present so-called 'teachers' doing? Some are introducing the 'zenana' system in America; they are establishing monasteries and nunneries where the monks cannot look at any woman, nor the nuns at any man. Worst of all, the religions and philosophies of the East are bringing spiritual slavery on their adherents and making them fatalistic and superstitious. It is a fact, too, that Negro men and women are passing for Hindu Yogis, Yoginis and Mahatmas and making money by fooling the Americans, specially the women. But it is truer still that some of the Hindu 'spiritual teachers' are joining hands with these fakers and are sharing the profits. Recently a certain Hindu preacher ("the celebrated Hindu Yogi, sage and mystic, the Henry Ward Beecher of India") came here and was giving "Three practical Yoga Lessons for 15'00" at the residence of a Yogini, who is, by the way, a Princess of India, too, and claims to be a cousin of Swami Vivekananda, while actually she belongs to the negro race. The pity is that the real Yogis and sages never cared for money!

A CALL OF DUTY TO YOUNG INDIA.

It has been abundantly proved to you that self-supporting is very practicable here, and honorable too. You are young and you sincerely intend to do good to your country and humanity at large. Even apart from this altruistic motive, I appeal to your self-interest. However much you may endeavour, you cannot improve yourselves physically, mentally, morally and intellectually, as long as your surroundings are what they are. You must change the conditions that surround you. To do this you have to have the right kind of education before you try to educate the masses. This education is available nowhere except in this country. Come here annually by hundreds, whether you have any money or not. "You will find a way,

if not you will make one" for yourself, if you can only land in the United States of America with \$50.00 in your pocket (which is required as security that you are not going to be public charges). You will choose your own lines of study and institutions after you arrive here. If you have enough faith in your physical and mental strength you are bound to come out successful, no matter what the difficulties are. What looks like a mountain will be a mole-hill, when you come near it. Lose no time. The more we delay, the more we fall backward. Let us do our duty so that our posterity will have no chance to blame us as if we were a flock of sheep and a set of cowardly selfish fellows.

I will conclude this paper by examining the conclusion of Mr Shiv Narayen. "Why emigrate?" "Echo answers 'why?'" I answer, because we have been satiated with all kinds of servility and we long for manliness. So we leave the lazy life of Indian homes which you call "the free and easy life of the hamlet." We emigrate to enable ourselves "to develop the hidden resources of our continent." We emigrate to learn to make the things "right in India instead of importing them from foreign countries." We emigrate in quest of knowledge. As regards the laborers who emigrate to this country, what can they do, when you, "highly educated" youths, are perplexed? They come here and better their condition a little, when you don't do anything for them but talk some high-sounding words.

In the last paragraph Mr. Shiv Narayen totally contradicts himself in every point. Capital is shy, because there are occasional failures which are due to lack of enough manufacturing knowledge, business management and experience. "Sound direction, proper management and able far-seeing heads" can only be acquired in foreign manufacturing countries, but very rarely inside India. It rouses only laughter to

hear the capitalists called "patriots and philanthropists." They invest their money for the purpose of getting profit, and not from any philanthropic motive. Their money remains idle when invested in Government Promissory notes. We have only to show them that they will get more profit by investing in industries, and immediately out will they come with their hoarded wealth. It is only the 'scholars' trained properly in proper places who "will engineer the vast enterprises, accumulate the large funds and properly expend them." It is not the big zemindars and *raises* to whom we should appeal "to shake off their lethargy," but we should appeal to ourselves, the working class, the backbone of every nation. "The big zemindars should make a strong alliance with the educated middle class." There we are, whether Nationalists or Loyalists; all we can do is to appeal to the landed aristocracy to make an alliance with us, the so-called educated middle class; and what for? To usher in the Indian bourgeoisie who will exploit the proletariat and at the same time tell them that this exploitation is for their own good. How humanitarian and philanthropic! Just as the leaders of the American Revolution had declared the principles of "Liberty, Equality and Fraternity!" And we see to-day what these beautiful high-sounding words amount to!

Lastly, what I wish to impress upon my readers is this, that it is not by staying in India but by emigrating to foreign countries that "we will be able to join our ranks and put our shoulders to the wheel." So we must emigrate, and emigrate more to the United States than to any other country.

SARANGADHAR DAS.

UNIVERSITY OF CALIFORNIA,
BERKELEY, CAL., U. S. A.
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THE ETHNOGRAPHY OF THE MUNDAS

"The proper study of mankind is Man."

—Pope.

I.

THE Mündās are the most numerous of the so-called Kolarian tribes inhabiting the Chōtā Nāgpūr Division. In

the Census of 1901, the total number of Mündās in India, excluding Christian converts, was found to have been 4,66,668.

In Bengal, the total number of Mündās was 4,38,143, of whom 2,96,218 were returned as Animists, 85,410 as Hindus, and 56,575 as Christians. Of these the whole of Chōtā Nāgpūr contained 344,373, and the Ranchi District alone 2,87,105. Although less numerous than the Dravidian Urāons of the Ranchi District, the Mündās, as the same Census Report observes, "have a universally admitted precedence over the other aborigines in virtue of their older occupation of the country, their traditions of rule in it, and their establishment of the Nāgbansi Maharajas." The Ranchi District, the principal home of the Mündās, has an area of 7,103 square miles, and is situated between 22°20' and 23°43' North Latitude, and 84°0' and 85°54' East Longitude. It is bounded on the north by the Districts of Hazaribagh and Pālāmau, on the east by the District of Mānbhūm, on the south by District Singhbhūm and the Tributary State of Gāngpur, and on the west by the Pālāmau District and the Jāshpūr and Surgujā States. The Ranchi District naturally divides itself into two distinct plateaux, resting respectively at average elevations of 2,000 and 1,000 feet. The higher plateau comprising nearly two-thirds of the area of the District covers its northern and western parts, and is connected with the lower plateau lying on the extreme southern and eastern borders of the District, by rugged precipitous passes locally called ghāts. The plateaux are generally undulating, and a large number of hills and hillocks, generally of gneiss

formation strike up on every hand. A peculiar hill-feature of the District is the large number of pāts or isolated tablelands perched up on lofty hills averaging 3,600 feet above sea-level, which rise abruptly out of the higher plateau in its north-western corner. About one-third (32·10 per cent) of the area of the District is still covered by jungle. The jungles, especially about the ghāts or passes, often present a highly picturesque scenery. The rivers of the District are generally narrow streams of water, usually almost dry except during the rainy season. But some of the ghāgs or waterfalls of the District are magnificent, and any one of them, as the *Imperial Gazetteer of India** observes, would "in a western country be regarded as worthy of a visit even from a distance." The geological formation of the District is the Archaean or Pre-Cambrian, except a narrow strip on the south which is of Gondwana formation. As for minerals, limestone, mica, and quartz occur in veins in beds of gneiss, and iron of an inferior kind is to be found throughout the District. In some places in the south-eastern parts of the Tamar Pargana, a soft kind of steallite allied to soap-stone is dug out of small mines. The climate of the District is dry, and except in certain portions below the ghāts generally very healthy. The average mean temperature rises from 62·2 in December to 87·8 in May. The mean minimum in the cold season is 51° and the mean maximum in May is 100°. The average annual rainfall varies from 50 to 65 inches. The great bulk of the Mündās occupy the southern, south-western, and eastern parts of the Ranchi District. The percentage of Mundari population in the different thānās of the District was ascertained at the Census of 1901, to have been as follows:—Khūnti, 72 per cent; Tāmār 72, p. c., Bāno, 52 p. c., Basia, 39 p. c., Kolebirā, 36, p. c., Kārrā, 28 p. c., Silli, 22 p. c., Rānchi, 18 p. c., Kōchedegā, 11 p. c.,

* New Edition (1908) vol. xxi, p. 198.

Māndār, 9 p. c., Chainpur, 5 p. c., Toto and Sisai, each 3 p. c., Pālkōr and Kūrdēg each 2 p. c., Lohārdāga, and Bishenpur, each 1 p. c.

The name 'Mūndā' appears to have been given to this people by their former Hindu neighbours.

The Mūndās call themselves *Horo-ko* (men) and their race the *Horo* (man).^{*} The name 'Kōl', generally applied to the Mūndās and other allied tribes, may not improbably be a transformation of the name 'Horo', the initial 'h' sound having been emphasised into 'k', and the 'r' sound softened into 'l', by well-known rules of phonetic transition. But whatever be the origin of the name, the Mūndās now strongly resent the appellation 'Kōl' which appears to have acquired an opprobrious suggestion. They have no objection to the name 'Mūndā', which in their own language has come to signify a man of substance and, in its special sense, refers to the temporal village-headman. The name 'Mūndāri' is an adjective coined by British administrators for convenient reference.

As for the name of the country they now inhabit, the Mūndās of our days have no recollection of any name by which it was known prior to the establishment of the Nāgbansi Rajas, after whom it came to be called Nagpur. It appears probable, however, that the names 'Pulinda-Des' or 'Paulinda', and 'Dasārna', which occur in early and Mediæval Sanskrit Literature, included the present home of the Mūndās. And it seems pretty certain that the 'Jhārkhand' country of later Sanskrit literature included modern Chota Nagpur. To the Mahomedan rulers of India the country was known as 'Kokerah'; and the names 'Nagpur' and 'Coira Orissa' also appear to have been occasionally used. The French traveller Tavernier who during his third visit to India in 1643, appears to have passed through the present Ranchi District in his journey

from Radas (Rohtasgarh) to Sumelpour (Sambalpur), seems to refer to this country where he says:

"All these thirty leagues you travel through woods, which is a very dangerous passage, as being very much pestered with robbers".^{*}

The earliest British administrators knew the country as Nagpur.[†] But, shortly after British occupation, the country came to be also called "Chota Nagpur", to distinguish the country from the more important Nagpur in the Central Provinces. Thus, in James Rennel's *Map of Hindostan*, prepared in 1792, we find a special map of "The Conquered Provinces on the south of Behar containing Ramgur, Palamow, and CHUTA NAGPOUR with their Dependencies". Walter Hamilton in his "Geographical, Statistical, and Historical Description of Hindostan and Adjacent Countries",[‡] published in London in the year 1820, as also in his *East India Gazetteer*,[§] spells the name of the country as "Chuta Nagpoor", and explains the name as meaning "Little Nagpoor". In Sir John Shore's famous Minute of the 18th September, 1789, the country is called simply "Nagpore". In the "Fifth Report of the Select Committee on the Affairs of the East India Company", published in London in 1812, the orthography of the name is changed into "Chutea Nagpoor". And the Report goes on to say, "It is also sometimes generally described under the appellation of Kokerah, more commonly called Nagpoor, from the diamond mines of that place". From "Chutea Nagpoor", the spelling was soon changed into "Chutiya Nagpore", and then into "Chutia Nagpore". And it came to be supposed that the name was derived from village 'Chūtīā', a suburb of the present town of Ranchi. Against this derivation it may be pointed out that Rennel, although spelling the name of the country as "Chuta Nagpur", adopts a different spelling, namely, "Chuttiah", for the village. It is also a significant fact that in vernacular documents of that period, the country was

* Cf. *Arleng* (man), the national name of the Mikirs of Assam, the *Manite* (man), the national name of the Garos of Assam, the *Chingpho* (man), the name of an aboriginal tribe of the Upper Dehung valley of Assam, the *Boro* (man), the national name of the Kachari aborigines. Several other races in various parts of the world call themselves by equivalent words (meaning 'men'), and thus ignore the other families of the human race. Cf. the name *Deutsch* for the Germanic race.

* *Vide* Tavernier's *Travels*, Book II, Ch. XIII., (Ball's Edition, Vol. I.)

† *Vide* Captain Camac's letter to the Governor of Bengal, containing "A Narrative of Pallamow and Nagpore Countries", dated Ramgur, the 12th August, 1774.

‡ P. 298.

§ P. 415 (2nd Edition).

generally described as "Nagpur Khurd" or the "Little Nagpur". The spelling 'Chutia Nagpur' was subsequently abandoned in favour of 'Chota Nagpur' which is now the accepted form of the name.

The physical characteristics of the Mündās are asserted by modern Anglo-Indian Ethnologists to be of the Dravidian type.

Physical Appearance. The colour of the Mündā's skin is black-brown, not unoften of a shade approaching black. The head inclines to be long (dolicocephalic), the nose is thick and broad and sometimes depressed at the root, the lips thick, the facial angle comparatively low, the face wide and fleshy, the features irregular, the figure squat, the limbs sturdy and well-formed, and the stature rather short. The Mündā has strong muscles, a good chest, powerful jaws and stomach, and strong white teeth. Both men and women, when young, are comely in appearance. Of the one hundred Mündā specimens whose measurements are given by Sir Herbert Risley,* the average head-measurements are as follows:—Length, 185·2, breadth 138·6, and cephalic index 74·5. The highest cephalic index measured was 80·5, whereas the lowest was 68·9.† The average nasal index was found to be 89·9, whereas the maximum was 112 and the minimum 74. The average stature was 158·9 centimetres, the maximum height among the hundred specimens having been 171·8, and the minimum 144·6. Of Sir Herbert Risley's one hundred subjects, we may take No. 35 (Ram Sing Munda aged 39) as a fine specimen. His measurements were—nasal index, 85·1; naso-malar index, 113·2; cephalic index,

75·5; fronto-Zygomatic index, 82·6; vertico cephalic index, 74·3; vertico-bimalar, 60·4; vertico-frontal index, 56·1; vertico-bi-zygomatic index, 67·9; facial angle 69; nasal height, 47; nasal width 40; bimalar breadth, 113; naso-malar breadth, 128; cephalic length, 184; cephalic breadth 139; and minimum frontal breadth 105. Modern Anglo-Indian Ethnologists would seem to classify the Mündās and allied tribes racially as Dravidians—the same race to which their neighbours the Urāons belong. More reasonable and correct, however, appears to be the following account given by Dr. A. C. Haddon:—

"The Munda-speaking peoples are a very ancient element in the population and appear to have been the original inhabitants of the Ganges in Western Bengal. After many wanderings, they settled mainly in Chota-Nagpore. Everywhere they have been more or less modified by the Dravidians, and while scattered relics of the languages are preserved the original physical type appears to have been assimilated to that of the Dravidians, but perhaps it was originally a closely-allied type. They may belong to the primitive Indonesian races."*

The dress of the Mündās is very simple and scanty. Their men ordinarily wear a loincloth called *botoi*. This is from six to nine cubits long and has coloured borders at the two ends. On festive occasions, young men and boys wear a longer *botoi*, two ends of which called *bondols* are allowed to hang gaily before and behind almost down to the feet. Young men also wear around the waist a sort of belt called *kārdhāni*. They are sometimes made of cocoon-silk and called *lumāng kārdhāni*. When made of plaited thread, they are called *gālāng-kārdhāni*. Very old men who sit at home and are unfit for work wear only a piece of cloth about a yard long. This is called *bāgoā* or *bhāgoā* in Mundari (Koupin or *langoti* in Hindi), and is passed between the legs and over a string encircling the waist. A small portion of the *bāgoā* is allowed to hang in front. Besides his loincloth, the Mündā uses a piece of cloth as a wrapper for the upper part of his body. This is of two varieties. The larger variety, called *barkhi*, measures about six yards in length, and is doubled up in wearing. The shorter variety is

* *Vide* Risley's 'Tribes and Castes of Bengal,' Vol. I, pp. 385—398, and 'People of India,' App. IV, p. cxiii.

For a better understanding of the principal anthropometric indices, we may mention that Anthropometrists class heads giving cephalic indices (which represent proportion of breadth of skull to length taken as 100) under 70 as Hyper-dolico-cephalic (very long headed), from 70 and under 75 as Dolico-cephalic (long headed), from 75 and under 80 as Meso-cephalic (medium-headed) and from 80 and over as Brachy-cephalic (broad headed). Similarly noses giving nasal indices (proportion of breadth of nose to its length taken as 100) of from 50 to 70 are called Leptorhine (fine nosed), from 70 to 85 as Mesorhine (medium-nosed), and from 85 upwards as Platyrrhine (broad-nosed).

† In measurements taken by ourselves the lowest cephalic index of a Munda subject measured 67.

* *The Races of Man and Their Distribution* (XXth Century Science Series), pp. 64-65.

called *p'low* and is from five to six cubits in length. In the cold weather, the Mündā generally uses a blanket as a wrapper over his body. But those who cannot afford to buy blankets, use only the *barkhi*. The use of coats and cloaks, is generally unknown except to Christian converts, Hinduised Mündās, and other Mündās who generally frequent the civil stations.

As for the dress of Mündā females, they generally wear a long piece of cloth called *pāriā* round the waist, allowing a portion of it (called *pailā*, in Mundari) to pass diagonally over the upper part of the body so as to cover the breasts. Little girls wear a shorter cloth, without the ornamental borders of the *pāriā*. This is called *Khānriā*. In the interior of the Mündā country, however, one not infrequently meets with Mündā women going about with no other wearing apparel than a piece of cloth called *lahanga* round the waist. The legs of men as well of women are generally uncovered, and shoes are seldom worn. Sometimes, however, people whose feet are wearing away, put on a sort of leather-sandals called *Kharpā* or *ūhūr-kharpā* consisting only of a sole with a strap passing over the feet. Wooden shoes called *Kātūs* are often used during the rains. The head, like the feet, is usually uncovered. Occasionally however, well-to-do Mündās while going to the markets (*peet*) or to the towns wear *pagris* called in Mundari *bened*. A long piece of cotton cloth wound round the head in coils serves the purpose of a *bened*. Young men, too, on occasions of dancing festivals, generally wear coloured *beneds*. In his journeys from one village to another, the Mündā carries a stick (*sōtā*), purse (*sutam-thailā*), a lime-box (*chunautā*), and a small box for carrying powdered tobacco and generally called by the Hindi name of *nās-dāni*. In the rains, bamboo-umbrellas (*chātōm*) as also circular rain-hats called *Chūkūie* made of leaves of the *gūngū* creeper are used. At present, these are being gradually replaced by cloth-umbrellas imported from Calcutta. Women use elongated rain-hats called *gūngūs* which cover the back down to the feet.

The Mündā's clothing is generally made of cotton (*Kāsōm*). The Mündā woman spins cotton at home and gets this home-

spun cotton made into of the semi-aboriginal caste. Some Christians particularly those of towns of Ranchi, K taking to the use of clothes. The Hind Pānch Parganas go Bengali neighbours in



Munda Woman—wi

Young Mündā
Jewellery, deco
with
ornaments. These or

made of brass, for very few Mündās can afford to go in for jewellery of a more costly material. Ear-rings made of silver, and even of gold, are, however, occasionally used. The ornaments ordinarily worn are,—for the arms brass bracelets called *sākōm* and *kākāna*,* lac-bracelets called *lāhti*, brass armlets called *tār* and glass armlets called *chūrlā* for the neck,—brass-necklets called *hāsuli*, and for the legs, brass anklets called *āndu*. Besides these, *tarkis* or ear-rings made of brass and occasionally of silver, or even gold, *mudāms* or finger-rings, and *polās* or rings for the large toe and *jhūtās* or rings for the other toes, all made of brass, are generally used. All these brass ornaments are manufactured by the country braziers of the *Kāsgariā* or *Kaserā* caste. Occasionally, well-to-do Mündā females, such as *Mānkiāns*, will use gold nose-rings called *noths*, and, over the forehead, thin circular bits of gold called *pātwāsis*, on one side of the nose, a small brass-pin called *chhūchi* (resembling the Bengali *nāk-chābi*) is occasionally worn. The poorer Mündā women use a peculiar ear-ornament called *tār-sākōm*. This consists of a roll of palm-leaf or some similar leaf, about an inch and a half long and about three-fourths of an inch in diameter, dyed red and set off with tinsel and lac. Young Mündā females use a kind of hair-pin made of iron or brass and called *khōngsō*, to hold together their wealth of black hair which is tied up in a knot or chignon (*sūpid*) with twists of false hair (*nāchā*) at the back of the head. Wooden combs called *nākis* are also used for the same purpose. Necklaces or *hisirs* made variously of coral (*tijū hisir*) of *kāsi* grass (*Kāre hisir*), of *birui* reed (*sirūm hisir*) and of glass-beads (*mūngā hisir*) are also worn by young women.

This love of personal decoration is, to some extent, shared by young men as well. It is not unusual to meet a Mündā youth wearing long hair which is well oiled and combed and tied up at the side in a knot (*sūpid*) with a wooden hair comb (*nāki*) stuck into it, strings of coral beads (*mūngā-mālā*) or China beads (*mohan mālā*) or beads of *kāsi*-grass (*Kāre-mālā*) adorning his neck, and brass or iron armlets

beras on his wrists. Mündā young men and women are particularly fond of flowers with which they decorate their hair profusely whenever they can. Garlands of flowers in the form of necklaces (*bāhā-hisir*) are also worn. The Mündās appear to have formerly worn their hair long, as some of their young men do to this day. But the example of the numerous Christian converts amongst them is influencing most Mündās in cropping their hair short. Non-Christian Mündās, however, must keep a pig-tail (*chūndi*). In some instances, the *chūndi* is allowed to grow very long, when it is tied up in a small knot called *rōtōd*.

The Mündās tattoo their girls by way of ornamentation. A girl at the age of eight or nine years has her forehead pricked over with a needle and three parallel lines of prickings made, and into these a kind of black vegetable-dye is injected. Similarly, two parallel lines of prickings on each of the two temples and two or three pricks over the chin are made, and the same dye injected. The back, the arms, the hands and feet are likewise tattooed. This process of tattooing is called *sāngā* by the Mündās. In former times, Mündā boys at about ten years of age, used to have the flesh of a portion of their arms scalded with a red-hot iron-rod (*sikhā*) into a circular mark, which was regarded as a decoration. This process, known in Mundari as the *siṅgā* is now falling into disuse.

In a list of the weapons used by the Mündās, the first place must be given to the bow and the arrow. The former they call—*ā-ā* and the latter *sār*, and the two together *ā-sār*. The handle of the arrow is called the *tūti*, and the end the *māil*. These, as well as the battle axe (*kāpi*) and the spear (*balam*) are, in these peaceful days, principally used in hunting. The shield (*phiri*) and two kinds of swords, namely, the *khāndā* which is a straight sword, and the *tarwāri* which is crooked at one end, are now used only at *paiki* dances in marriage festivals. The iron-bound stick (*mered-sōtā*), generally of bamboo, is carried by the Mündā in his journey from one village to another. Small pincers (*chimtā*) are carried at the waist and used, as occasion arises, for extracting thorns which often

* A number of *sakoms* are worn on each arm with one *lakana* (which is larger than the *sakoms*) at the end. Sometimes iron bracelets called *beras* are also used.

prick the feet in his jungle roads and pathways.

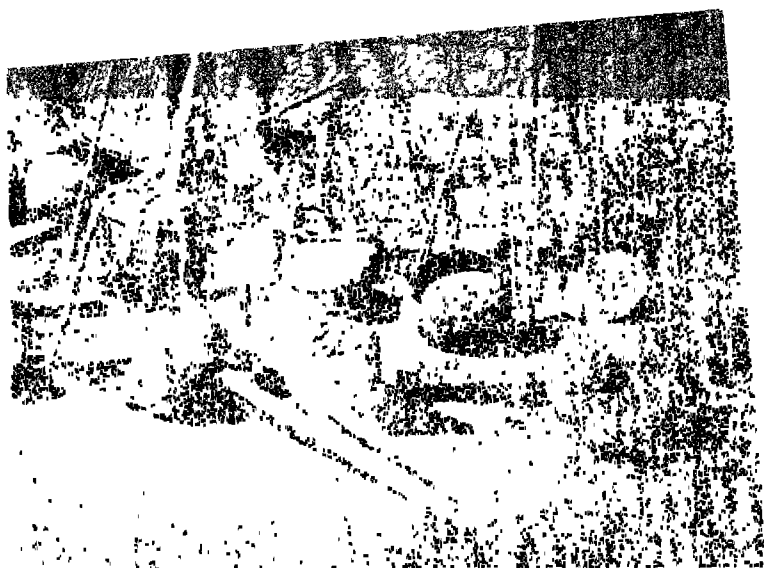
The Mündā is essentially an agriculturist, and, naturally, uses a large variety of agricultural implements. To prepare the land for cultivation, the Mündā uses the plough which consists of the wooden frame (*nāyāl*), an iron ploughshare, (*paḥal*) and a yoke (*ārānā*), the harrow (*ārāgom* or *atragom*), a long earth-remover (*kārḥā*) made of wood and driven by cattle, the hoe (*kulām*), and occasionally, the crow-bar (*soboro*) with which rocky soil is opened up. The yoke-rope and the iron yoke hooks are called respectively the *ṇoti* and the *kānābāsi*, and the mallet which is made either of rope or of buffalo-skin is called *Mundri*. The sickle (*dātrom*) is used in reaping crops, and a sort of sling called *dhekkhusi* or *hurang* is used in field-watching. On the threshing-floor (*kolom*), a pitch-fork called *ānkri* is used. Three different kinds of husking-instruments are used by the Mündās. The first is known as the *dāru-sehel* or wooden mortar. This is constructed by hollowing out a piece of wood, and inserting it upright in the ground with the scoop turned upwards in the form of an inverted bell. The grain is put in this scoop or hollow, and husked with a wooden pole called *tūkū*. The second variety is the *diri-sehel* or stone mortar. This consists of a small basin-like hollow made in a block of stone or on a flat hillock. The grain is placed in this hollow and husked by a wooden *tuku* or pestle. The third variety is the ordinary wooden *dhenki* acted on by the feet. The principal appliances used by the Mündā in wood-cutting is the axe or *hākay*, which is of two sizes, a bigger one—the *hākay* proper—used in felling timber and splitting wood, and a smaller one called *hūding hākay*, used in chopping off small branches and twigs. The Mündā usually manages his own carpentry. For this, his principal tools are the adge (*kisla* or *bassila*) for chipping wood, and the *rūknā* or chisel to make holes in wood. Mündā women, as we have seen, spin the cotton (*kāsōm*) grown in her fields. The appliances used for this purpose are the wooden spinning-wheel, *charkhā*, the cotton-cleaner called *tisri*, the thread-making shuttle called *dherā*, and a small thread-twister made of

stone and called a *k* parts of the spinning-wheel called *karad*, the *th* *māl*, and the iron spinning instrument with which separate (*rid*) the seed called the *dinri*. The not only spins her own presses her own oil



Munda o

In every village, y oil-press (*kūlhū*) in the some well-to-do Mündā not only used by the but by his neighbour the Mündā now-a-days occasionally, the various and nets he uses, appear when fishing and hunting occupations. The gear for a net is *jālōm*, which sound for sound the The Mündā uses a p a drag-net called *charga* proddling fish-net called sticks joined together triangle, and bamboo *janjid* and *kumni*.



Household Utensils and Furnitures

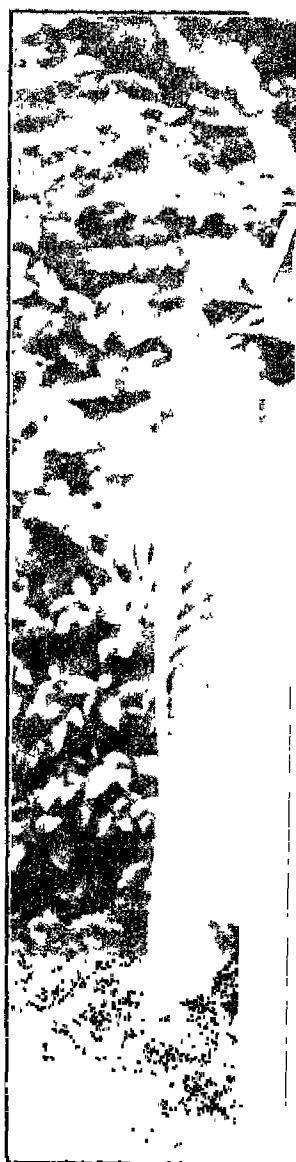
sils and furnitures the Mündās, are numerous nor costly. k his meals, the > pots (chātū) made s,) and mud-hearths s own woman-folk. slate consists of a oris) and bell-metal lled thāris, duvās, in the descending ates (pāthrā) and res used. Wooden- e sometimes made ries, &c. Wooden ron ladles (karchūl) and curries in the jars (dachātū) are water. A large ater is called sorol. ord to buy brass s for holding water faces with. Mündā ter from the well, enerally place the a small straw pad

(bindā) over the head. Pūrīs or cu of sāl leaves are occasionally drink liquids from. On his tray Mündā carries a tumba or pumpk to hold drinking-water. Various bamboo-baskets are used as cup-be storing household goods, paddy is pōtōms or bundles made of straw-st smaller potom (as in the illustr called a *tīpsī*. Large bamboo-baske chatkās are also used for the same Smaller chatkās are called *dinnis*. carried and kept in big baske khānchis; smaller baskets. calle are used in carrying paddy-seed fields, and to hold cereals, vegetat the like. Very small baskets, tūpās, are used by children in g sāgs or edible leaves. All these ba now generally made by men castes such as the Bāns-Mālhis Doms. The Mündā measures his wooden tenrās or pailās made Barhis or carpenters. A set of scal tūlā-dandi is kept in every w Mündā's house. To store his be

the Munda uses *pītis* or boxes made of bamboo split very thin. Boxes made of bamboos split less thin than in a *piti*, are called *harkās*. *Pīts* and *harkās* are provided with lids of the same material. A *harkā* without a lid, is called a *dāli*. The Munda's lamp is made of a thin round wick placed in a small mud-cup filled with oil. Brooms or *jonos* made of the *birni* grass are used by Munda women to sweep the floors of their houses and courtyards with. Knives (*kātūs*) and meat-cutters (*bainthi*) are among the household implements of a Munda. For his household furniture, the *mānchi*,—a stool with a wooden frame and string-bottom,—the *gāndū* (Bengali *pinri*) of two varieties,—*dārū-gāndū* or wooden seat, and *būsū-gāndū* or straw-seat. String bedsteads called *pārkōms* (Hindi, *Khātīā*) are used by well-to-do Mundas. Those who cannot afford to go in for *pārkōms* spread their palm-leaf mats on the floor, for beds. Occasionally, some cast-off or tattered cloth (*ledra lija*) is spread over the mat for a more comfortable bed. The richer Munda sometimes indulges in the luxury of a *kūtūnri* or pillow stuffed with cotton. For the ordinary Munda, a *gāndū* (wooden or straw *pinri*) placed underneath the mat at one end serves the purpose of a pillow for the head. In many cases, however, no such head-rest is used at all. The tolerably well-to-do Munda uses a *Kamrā* or blanket as a wrapper in winter. The poorer Munda uses only the *pichouri* or the *barkhi* as a protection against cold.

The Munda is fond of music and uses a variety of musical instruments. Among these are the *dhōlki*—a small drum made of wood and goat skin, the *nāgrā*—a large drum made of iron and the hide of an ox or a buffalo, the *dūmāng*—another variety of the drum having an earthen framework with the top and the bottom made of monkey-skin, the *dhānpālā* or tambourine made of wood and goat-skin, the *karetāl* or cymbal made of brass, the *sārāngā* or fiddle made of wood and goat-skin with strings of horse's tail, the *tūhīlā* or banjo made of pumpkin gourd and wooden handle with a string of silk, the *bānōm*—another variety of the banjo consisting of two gourds and two strings and brass-guaze, the *rutu* or bamboo-flute, and the *mūrlī*—

a smaller flute also on occasions of *paiki* dance. Ankle-bells called *ghā* are worn at festivals, musicians of which are employed by the Munda. The instruments played up by the musicians are the *Di*



Munda plays a drum made of wood and iron or horn made of copper or pipe made of bell-metal.

The staple food of the Munda is rice and more

uses boiled pulse or *dāl*, but, except on special occasions, the ordinary Mündā has only some boiled green herb or *sāg*. As a partial substitute for rice, the poorer Mündās use *Gōndli* (*panicum miliare*) and *māruā* (*eleusine crocana*), for a few months after those millets are harvested. The maize or *makāi* is also similarly used. The daily meals of the Mündā are three in number,—the *loāri* or morning meal, the *tikin māndi* or mid-day meal, and the *āyūb māndi* or evening meal. The *loāri* consists of stale rice preserved in water overnight, and a pinch of salt. This is generally taken at about 8 A.M. by adults, and a little earlier by children. The poorer people can not often afford to have *loāri* but take for their *tikin māndi* some stale rice with *sāg* and *mār* or the thick starchy liquid drained off the cooked rice. In more well-to-do Mündā families, the *tikin māndi*, which is taken at about noon, consists of hot rice and some boiled *sāg* and *dāl* or pulse. The *āyūb māndi* is generally taken between 6 P.M. and 8 P.M., and consists of hot rice with *sāg* or *dāl* or both. Fowls and goats are reared for food, but are killed and eaten chiefly at festivals and sacrifices. Except among the Mündās of the Pānch Parganās, and only the more respectable portion (such as the Mānkis, etc.) of the Mündās of other parts of the District, the use of beef, pork, and buffalo-meat as food is not altogether in disfavour. The varieties of pulse ordinarily eaten by the Mündā are *urid* (*Phaseolus Mungo*; Var. *Roxburghii*), *kūrthi* (*Dolichos Biflorus*), *bōdi* (*Vigna Catiang*), *barāi* (*Phaseolus Mungo*), and *rahār* (*Cujanus Sativa*). Besides green herbs or *sāgs*, the more well-to-do Mündā occasionally uses vegetables grown on his lands. Among these vegetables are onions, brinjals, radishes, tomatoes, pumpkins and gourds, *dherases* or lady's fingers (*Hebiscus Esculentus*), beans, varieties of *arum* such as the *sāru*

and *pechki*, and vegetable roots such as the sweet potato (*Ipomea Batatas*). The corolla of the flowers of the *madkam* or *mohua* (*Bassia Latifolia*) is also used for food. The oil used in cooking is extracted either from mustard or from niger oil-seed (*surgujā*). For condiments, turmeric or *hāldi* (Mundari *sāsāng*), and chillis are used. As in Hindu families, the female members of the Mündā's family will not sit down to eat before the men have finished their meals. At each meal, the Mündā, like the orthodox Hindu, will drop a few grains of rice on the ground in the names of his deceased ancestors. The right hand is used in eating and the use of knives and forks at his meals is unknown to the Mündā.

The favourite drink of the Mündā is ricebeer or *ili*. Each family brews its own *ili*. This is made of boiled rice which is fermented and mixed with certain kinds of vegetable roots (*ili-ranu*). This liquor is stored in earthen jars and becomes ready for use in about five days. In the rains and in the cold season, the *ili*, if left untouched, will keep good for a month or even more; but, in the hot weather, it will not do so for more than three or four days. The Government liquor shops too are now-a-days frequented by a large number of Mündās, but less so by them than by the *Urāns*. It is a most remarkable fact that the majority of Hinduised Mündās have given up their age-long habit of drinking. In the whole of Pargana Bārāndā there is not a single grog-shop. The Mündā does not ordinarily smoke tobacco, except in the eastern parts of the District where powdered tobacco rolled up in *sāl* leaves in the form of a cigarette, is smoked. The Mündās of other parts of the District take powdered tobacco with lime. The use of betel or betel-nut is practically unknown.

SARAT CHANDRA ROY.

TOPICS OF THE DAY IN THE PERIODICALS OF THE MONTH

GENERAL REMARKS.

THE larger issues of the times find scant treatment in our monthly magazines. The problem of peace and armaments seems to have been exhausted in the scrappy

comments upon President Taft's proposal in the April magazines. In the current *Nineteenth Century*, the place of honour is given to a consideration of the problem of Canadian Autonomy and American Re-

reciprocity, which is discussed by the Hon. George E. Foster, M.P., late Finance Minister, Canada, who presents the Canadian view, and your old friend, Sir Roper Lethbridge, who poses as the spokesman of the British Tariff Reformer. But both the writers are opposed to the proposed Reciprocity Agreement between the United States and Canada. In Mr. Foster's article the most important part is that which deals with the evolution of the Policy of Protection in the Dominion. This policy, as Mr. Foster points out, "is due not to inheritance or tradition, or previous education, but in spite of these and by virtue of experience, hardly earned and dearly bought."

The Provinces that formed the Confederation possessed practically Free Trade tariffs, so far as the requirements of Revenue permitted. Their rates of duty averaged about 15 per cent. on dutiable imports, and the prevailing doctrine was Cobdenistic. The Dominion began its existence with that belief embodied in its fiscal policy.

By 1878, however, the pressing and unfair competition of our Protectionist neighbours, and the growing need for home industrial development had wrought so great a change of opinion that the policy of Protection advocated by Sir John A. Macdonald swept the country, and was embodied in the Statutes of 1879. It furnished the main fighting ground for the General Elections of 1882, 1887, and 1891, and against the most determined efforts of its Free Trade and revenue tariff opponents, was three times triumphantly affirmed. In 1896 these opponents came into power and, led by Sir Wilfrid Laurier, they enacted the tariff of 1897, which continued and maintained the principle of Protection which they had for eighteen years opposed.

There were some changes in schedule rates, and in 1898 the British Preference was added, but the principle of the tariff was protective, and the elections of 1900, 1904 and 1908, found both the great parties united on this principle and disagreeing only on the details and administration of the Acts.

Since 1896, there has been no Free Trade party or statesman in Canada, nor is there to-day. The trade policy of Canada is frankly and clearly protective.

Mr. Foster's main objections to the Reciprocity Agreement are mainly these—(1) It limits the fiscal freedom of Canada; (2) It reverses the settled fiscal policy of Canada, and (3) It traverses "our national ideals." The Reciprocity proposal means that Canada, for trade purposes, should be converted into a "State of the Union,

with free interchange within, and a cordon of protection around both countries, as against the world. Give the leverage of this agreement, and its operation for a series of years, with the enormous trade already

existent, and the pressure for its continuance and extension would be, in the end, irresistible. The economic independence of Canada would disappear and her political independence be put in peril. The tariff, business, social and financial pressure of 90,000,000 of people, exerted without intermission along lines of close and constant contact with 8,000,000 cannot be denied its effect, and however you may theorise or exclaim, the defection, gradual though it might be, would be certain."

In Mr. Foster's view, this Reciprocity Proposal really raises the question of Continentalism vs. Imperialism. The conclusion of this agreement would mean that Canada would stand apart from the Empire. It would shake the sense of unity and of community of interests of the British Empire.

"The fight here is between Continentalism and Imperialism. The accomplishment of this agreement would be hailed by 90,000,000 of people as the first victory for the former, and a sure indication of the ultimate defeat of the latter. And as to the 8,000,000? Canada is loyal no one doubts it. No one talks of bartering that loyalty for commercial advantage. But who can forecast the future? Three hundred thousand immigrants came into Canada last year half a million will come this year, and it will not be long before the roll swells to a million yearly. What will happen when a majority of the voters in Canada consist of men from abroad whose purpose in coming here has been material advantage, and whose nationality is diverse? Will they be less inclined to listen to the seductions of Continentalism, or less open to the insistent pressure of 150,000,000 from the South for community of trade and all that follows?"

I have devoted considerable space to present Mr. Foster's views, which he claims are held by the general body of Canadian electors. Sir Roper Lethbridge presents the British view, which means the view of the British Tariff Reformer. Students of contemporary English politics are very familiar with these views, and they need no restatement here.

A CANDID CANADIAN VIEW.

But for a certain kind of outspokenness, Mr. Albert R. Carman, of Montreal, who asks the question, "WILL CANADA BE LOST?" in the June *National Review*, beats both Mr. Foster and Sir Roper Lethbridge absolutely hollow. He does not ask whether the American President and his colleagues who so strongly repudiate all intentions of political annexation are or are not sincere in their statements; for it is not, no political questions really ever are,—a question of personal sincerity—"it is a problem in political probabilities". But though refusing to

discuss the question of personal sincerity, he openly raises the question—"Do they (the Americans) mean Annexation?"; and thinks that this ought not to be a difficult question for a people of the same stock—the people of the United Kingdom—to answer.

What would the British people mean if they were in the same position as the Americans, and had a rich, undeveloped, sparsely populated and yet highly civilised country dividing the North American Continent with them? What is the use of playing the hypocrite? Men of our blood are born Annexationists. The British people have been "annexing" everything loose for centuries, and although they are suffering from "land dyspepsia" today, the habit is so strong that they inadvertently lay an itching palm from time to time on such inconsiderable trifles as the Soudan, Thibet, a choice bit of Persia, another section of the Dark Continent. We do not want these countries. Oh, dear no. We will not take them. We merely cast our shoe over them, and we would like to see any European rival lay a covetous finger on the fringe of their outer garment—that is all.

Thus, from a consideration of the peculiar characteristics of the race to which the Americans are supposed to belong, as well as judging from the past history of these peoples, Mr. Carman, draws the conclusion that the Reciprocity Agreement will inevitably lead to political annexation. This is, of course, no criticism of the American people.

"They are a splendid people, the majority of them regarding their share in world-politics with an unselfishness unequalled in any other land—an unselfishness which could only exist in union with their inexperience and their immunity from attack at home. But they are human. They are still "annexing" territory—Hawaii, the Philippines, Porto Rico, Panama—all for the good of the countries they "annex." They know that they are the greatest people with the finest government and the best institutions, and the highest ideals in the world. Why should they not desire to extend these benefits to others? When Britain stops "benefitting" India and benevolently building barracks for the Egyptians, she will be in a better position to carp."

But besides a somewhat cynical, but refreshing candour, there is a good deal of sound common sense in the view taken by this writer of the Taft-Fielding Agreement. It is, no doubt, at present a mere question of mutual trade and tariff. But the direct effect of this arrangement will be, as Mr. Carman points out, the creation of very powerful economic interests in the Dominion itself, which will be absolutely unable to resist such pressure as may be brought to bear upon the Government of Canada by the United States Government. At present

Canada controls her policy, can, indeed, dictate her own terms to the United States. But "gradually the balance will be swung over."

The pocket interest of our people in Canadian independence, in East-and-West development, in establishing trade-connections with the Empire, will be diminished; and a widely ramified pocket-interest in favour of the new relations with the United States created. We may come to depend on them for a share of our own water powers. Free trade in hogs and livestock will convert us into a subject province of the American Meat Trusts. Our own railways will lose status, and American lines topping our trade at all points will gain a strong influence in Canada. American capital will flow in to exploit our natural resources, and mighty financial interests will stand to lose hundreds of millions from any rupture in our friendly fiscal relations."

And thus, from reciprocity and preference to free trade in everything, and from free-trade to "annexation" will be an easy and natural process, which will be finished and fully realise its inevitable end, by absolutely peaceful means. The final issue will be settled not by bullets but by the ballot-box. This is Mr. Carman's prognosis of the Canadian problem. It is not very easy to dismiss his fears as baseless.

THE AWAKENING OF CHINA.

In the June "Contemporary," about the only thing that may be said to be of general interest, is that part of Dr. Dillon's Monthly Review of Foreign Affairs, which deals with recent movements in China. We hear, no doubt, a good deal about the military and political awakening of China, in the European press. Dr. Dillon considers all this as, at least, grossly exaggerated, if not absolutely apocryphal. China's military strength is still "music of the future."

Review troops there are, and they cut a smart figure on the field of manoeuvres, but to such powerful armies as that of Japan, the Chinese troops bear approximately the same relation as do their painted cardboard cannons to the most formidable artillery of to-day. And their finances are still so tangled that even Japan can lend China money."

* * * *

Still Dr. Dillon does not deny that China is waking up, and he has to admit that the awakening of China may bring to the surface elements of which "we, in Europe, have no knowledge. Surprises of a serious nature may also be in store for us. One thing, however, we may rest absolutely assured of: what will eventually

take place will differ 'toto cælo' from what the best European authorities anticipated. Constitutionalism, and the acute nationalism, which is so often one of its concomitants, are spreading throughout the Empire. The central government is pithless, and can make no stand against the 'reform' movement, which, in one of its aspects, is also an anti-foreign movement."

REGICIDE AND SUICIDE.

But whether the Nationalist Movement in China is really anti-foreign or not, or whether the ugly manifestations of bitter race-hatred, of which the outsider so frequently hears, from European residents in China and their spokesmen in the European press, are simply a case of mere "animal response," which will disappear as soon as the circumstances that call it forth, are removed,—one thing seems to be very clear, namely, the fundamental difference between the psychology and the ethics of the Chinese Movement and those of similar movements with which we are familiar in Europe. In Europe, the movement for popular freedom created regicide, in China, it has created suicide. The Chinese patriots have not started their revolution by killing their sovereigns. The social order is too sacred to be destroyed in this way, even in the name of social justice or social progress. The method cannot be retributive as it has been in Europe, but can only be sacrificial in the highest sense of the term. The Chinese patriot, therefore, has not gone in for killing the Emperor or his representatives in the Administration, but, with a view to prove the absolute earnestness of his aims, he has started by mutilating himself. The first act of the authorities to meet the popular demand was to create, in every province, a special consultative Diet, promising to convoke a constitutional Chamber not later than the year, 1917. But the nation would not brook needless delay. The Diet, as soon as it was formed, petitioned the Throne to summon the Constitutional Chamber at an earlier date. This petition was rejected. But the agitation grew. On last June, a new petition was presented, and was rejected as before. A third petition was drawn up, and while speeches on the subject were being delivered, the delegates of students' organisations

broke into the Hall of Deliberations, and addressed those present in the wild language of passion.

"By way of enhancing the impression produced, they resorted to the aid of self-mutilation, the first of the students cut off one of his fingers the second drove a dagger through the palm of his hand, a third was about to slice open his abdomen, but he was prevented. He contrived, however, to cut out a piece of muscle from his forearm. His blood spurted out on the floor, and besplashed the petition. The assembly was moved to frenzy. A Resolution was unanimously passed to present the petition to the Regent at once and to present it with the stains of human gore upon it. The provincial delegates thereupon wended towards the Palace in a body. The Regent happened just then to be in the inner apartments to which access is prohibited stringently. But the petitioners cried out tumultuously for some person in authority, causing such an uproar and keeping it up so persistently all night, camping in the Palace, that at last an official to whom the name of Home Secretary is given, volunteered to deliver the petition to the Regent. After a repetition of scenes, which are compared to those that were enacted at Versailles at the outset of the French Revolution, the Prince Regent caved in. He promised to pass on the document to the Senate, and ask that body to report to him on the subject."

A VIEW OF MODERN ETHICS.

The most interesting articles,—interesting as indicative of the trends of current thoughts on ethics, not only in England, but generally all over the Western world,—in the June "English Review," is Mr. Frank Harris's—"Thoughts on Morals." Mr. Harris is the editor of "Vanity Fair," and was formerly in the Editorial chair of the "Fortnightly Review," and then of the "Saturday Review." All these are very "respectable" Conservative papers, and their Conservatism covers almost every department of life. The Conservative Britisher is a consistent upholder of existing order, social, religious, as well as political and economic. Yet how underneath even all this conservatism, there really exists an amount of almost unbridled free-thought, is proved by the outrageously heterodox views which Mr. Frank Harris propounds in this article. Morality, to him, is not only natural, but almost physical. He tells us that—

"In essence, morals are nothing but laws of health health of mind and health of body, and without showing ourselves unduly credulous, we may accept the ordinary belief of investigators to-day that psychology is only part of physiology, that the health of the mind depends on the health of the body, and that this must always take precedence."

Like many another most modern European

speculation regarding morals and religion, this view also presents only a half truth. In India, among the Hindus, the physiological reference of psychology and the psychological basis of ethics were fully recognised, but still both psychology and ethics were brought under the highest generalisations of philosophy, both were discussed in relation to what may be called, the Philosophy of the Absolute. Mr. Frank Harris has no appreciation of this philosophy, and naturally enough, therefore, his *Thoughts on Morals* do not soar above the physical and the psychological plane. The end of morals, to him, is to secure physical health and happiness for the individual, and virility for the race. Though he does not plainly say so, yet to those who can read between the lines, it would seem clear that his ethics is really a department of what they call Eugenics here,—the science of healthy breeding. And in view of it, one readily understands why Mr. Harris considers the following ethical rules of the Japanese as far superior to either Hebrew or Christian morals. There can be no doubt, he assures us, that the majority of these Japanese rules are nearer scientific exactitude than the rules of Moses or than the ordinary practice of modern English life. The following are these,—

JAPANESE COMMANDMENTS.

- (1) Spend as much time as possible in the open air.
- (2) Never eat meat more than once a day.
- (3) Take a very hot bath daily.
- (4) Wear rough warm clothes.
- (5) Early to bed and early to rise.
- (6) Sleep at least six hours each night and at most, seven and a half hours in a dark room with open windows.
- (7) Rest on the seventh day, and during that day, do not read or write.
- (8) Avoid every expression of anger, never exercise the brain too much or too long.
- (9) Marry early: widows and widowers should remarry as soon as possible.
- (10) Drink coffee and tea in strictest moderation

do not smoke at all: never touch alcohol in any form.

- (11) Avoid hot rooms, and indeed all rooms heated artificially.
- (12) In order to strengthen such organs as may be weakened by age or use, nourish yourself on the corresponding organs of animals

THE ENGLISH PUBLIC SCHOOL MORALITY

There is, however, a refreshing breeziness in Mr. Harris's criticism of the present-day methods and ideals of both physical and mental culture of the English Schools. The youths should be guarded against over-exertion or strain. English boys are often over-developed to such an extent that as soon as youth is passed, the mere sustenance of the large muscles involves an undue strain on the organism. It is a truism that great athletes usually die young. Similarly, in mental training—young boys are crammed with books like chickens tube-fed, beyond power of assimilation. The majority of them are content to parrot the thoughts of other men from youth to senility.

"In no English school is one encouraged to think for oneself, and an original opinion, or even an opinion that is not an opinion of the governing caste, is taboo. This vulgar love of uniformity is so cherished in England that one recognises a public school-boy by his mind as easily as by his dress."

And the writer's thoughts on morals lead him to formulate two fundamental commandments as follows:—

The first commandment is —be yourself: never conform, be proud of yourself and wilful, for there is no one in the world like you, nor ever has been, and your unlikeness to all others is the reason of your existence, and its solitary justification. What shall it profit a man if he gain the whole world and lose his own soul?

The second commandment is a corollary of the first: find out wherein you excel naturally, and with the most ease, and make that quality your breadwinner. If you have a good head, you will soon turn that craft into an art, and if you happen to have one of the best heads, whatever you do you will do with mastery, and find in it the likeness to everything in this world that is well done. You, too, will be one of the Creators

N. H. D.

THE IMPACT OF EUROPE ON INDIA

(FROM THE BENGALI OF RAVINDRA NATH TAGORE).

II.

BUT men will not let us alone. While we want to repose, the rest of the world is still untired. While the

householder is sunk in sleep, the houseless infest the streets in many guises.

Remember also that in this world as soon as you come to a standstill, your decay begins, because then you alone shall be at a stay, while the rest of the world will be

moving on. If you cannot keep pace with the stream of the world's advance, the full onset of the current will dash against you, either overwhelming you at once or slowly sapping your foundations till at last you topple down and are swallowed up by the stream of Time. Advance ceaselessly and live, or take rest and perish: such is the law of Nature.

In sighing over our lot, we proceed on the belief that we had contrived to be an exception to the above general law for a long time,—even as our *yogis* had discovered the secret of living for ages in a death-like trance by suspending their own animation and thereby escaping the universal law of decay and death. In that trance their growth was arrested, no doubt, but so also was their decay. In general to arrest the movement of life brings on death, but in their case such a deliberate retardation made them deathless.

The analogy applies to our race. What kills off other races served as a secret for prolonging the life of *our* race. Other races decline and perish when their ambition loses its ardour, when their energy tires and slackens. But we had taken infinite pains to curb our ambitions and paralyse our energy, in order to prolong our life in the same peaceful even course. And it seems to me that we had gained some success in this direction.

They say that some years back a very old *yogi* absorbed in trance was discovered in a neighbouring forest and brought to Calcutta. Here by all sorts of violent means he was brought back to consciousness,—and immediately afterwards gave up the ghost. So, our *national* trance, too, has been broken by the violent impact of men from outside. We no longer differ from other nations except in this that, having been for ages indifferent to external things, we are quite unaccustomed to the struggle for existence. From a world of religious trance we have been all of a sudden transported to a world of bustle and hubbub.

What then should we do? Let us for the present follow the natural laws and prevailing practices in order to preserve ourselves. Let us cut off our long matted locks and overgrown finger-nails, take the normal bath and dinner, dress like the moderns,

and begin to exercise our [stiffened] limbs a little.

Our present condition is this: we have no doubt clipped our long hair and nails, we have entered the modern world and begun to mix with human society, but *our ideas are unchanged*. We sit on our door-steps, cast idle indifferent looks at the busy world, and spend our days in merely "taking the air." We forget that conduct which was admirable in a *yogi* seated in a trance, is a piece of hideous barbarism in a member of society. A body without life is a thing defiled; so is ceremonialism without the proper spirit. Our society affords many examples of the latter in this transition period. . . . [We ape the dress and language of the *rishis* of old, while living in the modern world, and observe ancient forms with which our entire life is at variance].

Take the Brahmins, as an example. In primeval society they formed a special class, with a special task. In order to qualify themselves for that task, they drew around themselves a boundary line of certain ceremonies and institutions, and very heedfully kept their hearts from straying beyond. Every function has its due boundaries, which in the case of all other functions become mere hindrances. You cannot set up an attorney's office in a bakery, nor transport a bakery to an attorney's chambers, without causing confusion, friction and waste.

In the present age the Brahmins have no longer that special function. They are no longer engaged solely in study, teaching, and religious culture. Most of them are professional men of the world, not one is an ascetic. They no longer differ *functionally* from the non-Brahmin castes, and in such an altered state of things there is neither gain nor propriety in keeping them confined within the strict limits of the ancient Brahmin mode of life.

We ought to realise clearly that, in the modern society to which we have been suddenly removed, it will not do for us to stickle about minute ceremonies and purifications, to draw up the hem of our dress scrupulously from the ground, sniff the air in scorn, and walk through the world with extreme caution,—if we at all wish to save our life and honour. If we wish to maintain ourselves in this age, we must have broad

liberality of the heart, a well-balanced and sound healthy condition, strength of mind and limb, wide range of knowledge, and sleepless readiness.

I call it *spiritual foppishness* to scrupulously avoid contact with the common world and to keep our overweening selves washed and brushed clean and covered with a lid, while despising the rest of mankind as impure! Such extreme delicacy gradually makes our manhood useless and barren.

It is only inanimate things that one keeps covered up in a glass case. If you put a living being there, you will keep its health out while keeping dust out. It will acquire very little dirt—and very little *life* too!

Our theologians say that the wonderful Aryan purity that we have acquired is the result of long endeavour and a thing to be carefully preserved, and that for its sake we try by every means to avoid contact with the non-Hindu *Mlechchhas*. Now, two things have to be said in answer to this: First, it is not true that all of us cultivate purity with special care, and yet, by despising the vast majority of the human race as impure, we create a needless barrier of unjust opinion and false pride between them and us. Many of our conservatives deny that the cancer of unnatural race-hatred has entered our hearts under cover of this sense of superior purity. But our conduct shows whether we hate all other creeds or not. Has any race a moral right to hate all the members of every other race indiscriminately?

Then, again, external impurity can defile inanimate objects only.... One who is strong in the consciousness of *internal* purity can afford to make light of the dirt outside. .. The fop who overvalues his delicate complexion, carefully avoids the dust and mud, rain, sunshine and wind of the natural world, and coddles his body, does no doubt dwell in safety, but he forgets that charming complexion is only an external ingredient of beauty, while *health* is its chief indwelling spirit. A lifeless thing has no need of health; you can safely keep it covered up to avoid dust. But if our *soul* be living and not dead, we must bring it out into the common world to let it gain strength and health, in scorn of the risk of its being soiled a little there....

With us Hindus, religion exercises its sway

over food and drink, sleep and repose, movement and recreation. We boast of it that in no other country does religion regulate every action of man's life and every rank of human society. But I regard this fact as our misfortune, because it can have only two possible consequences: we either place immutable Religion upon a basis of restless change, or we make changeable Society lifeless by confining it within the unchanging rules of Religion. Hence, either Religion is constantly tossed about, or Society loses the power of growth and decay and stays in a condition of stony motionlessness.

We allow no liberty to the human reason in deciding how we should eat and sleep, whom we should touch and whom shun. We employ all our intellect to interpret the verses of our scriptures with minute literalness. We deem it needless to seek out the laws of God's great work, Nature, and to regulate our lives according to them. And the result is that our Society has become a lifeless clock-work, in which the *Shastras* wind the key and human automata move about with the utmost precision!

We must bring our whole humanity into connection with mankind. We cannot last much longer on earth if we confine our human nature within lifeless rigid Brahmanism which only pampers our ignorance and blind conceit, and makes our humanity bloated and useless like the fat and lazy spoiled children of aristocratic families.

But it cannot be denied that narrowness and languor are to a great extent causes of safety. A society in which there is full development of the human nature and the free current of life, has no doubt to pass through much trouble. Where there is exuberance of life, there must be much freedom and much diversity. There good and evil are alike vigorous.... The old nurses of our Society think that if they allow their charges to grow up in full health, then these healthy children will at times cry, at times race through the house, at times try to break out of doors, and thus give them infinite worry. So, these nurses wish to stupefy their babies with opium pills in order to get time to do their household work in peace!

[Take a familiar case.] If a daughter is allowed to grow up to youth without being married, the father runs some risks. If the

minds of women are expanded by means of education, it will produce some incidental anxieties. Therefore, (our conservatives argue), it is better to give away little girls in marriage, and keep our women in ignorance, in order to escape much vigilance, self-control, and worry [on the part of the parents]. They further argue that there is no need for educating women, as they had hitherto done their domestic duties very well, without any education whatever. Their functions are to act as our cooks and mothers, and for these the full development of the mind is quite unnecessary!

But it is not enough if our works are done somehow or other. Man must do the world's work and be *something besides*. Nay, more, the higher our faculties are developed beyond the bare requisite for our worldly work, the fuller is our humanity. A cultivator who knows only how to cultivate, is (despised as a rustic and) never treated as a man fully our equal, in spite of the benefit he does to society by his art.

Similarly, it is not enough for women to be able to render certain special tasks to man. They are not merely housewives and mothers, they are HUMAN BEINGS, and knowledge is as necessary for their improvement (as for the progress of males). Nay more, if a park has been thrown open to the public, promenading there will certainly improve their health, cheerfulness, and charm. There is no reason why it should be necessary to exclude them from all the beauty, health, arts and sciences of this world, simply because they are to be our wives and mothers.....

Those men who, without having ever known educated women, fancifully ascribe to them heartlessness and other equally baseless defects,—thereby only show their ignorance and inherent barbarism. Those men who have the least experience of educated ladies have only verified the self-evident truth that women are by nature women, and that education cannot magically transform them into men. These men have seen how educated ladies nurse their dear ones in illness with all their hearts' devotion, pour the healing balm of consolation into grief-stricken souls with all their natural feminine sagacity, and shower their innate compassion on the helpless and the

afflicted, without the least diminution by reason of their education.

I have already said that marrying girls in youth and giving education to women, adds to our trouble and anxiety. But as Society advances its responsibilities must naturally increase and its duties grow more complex. If we now say that these higher responsibilities and duties are too much for our strength and energy,—that we do not want progress if it is to be accompanied by worry,—that we shall manage to live as we have done hitherto, then I say, "Better admit this weakness, on your part as weakness, than try sophistically to prove that this lifelessness is saintly purity and this incompetence is the highest merit,—for, if you do the latter, you will close for ever the path of your social regeneration."

When we were a nation amidst the comity of nations, we had war, commerce and arts, foreign travel, interchange of various arts with foreigners, the power of conquest, and varied resources. But to-day, after an interval of many centuries and many changes, standing on the extreme margin of time, we picture that ancient Indian civilisation as an other-worldly thing, as a far-off holy and unreal sepulchral world formed by the smoke of *homa* sacrifice. We fancy that our modern cool shady lazy drowsy and still hamlet, (called Hindu Society,) is akin to that far-off world and age. But such a belief is utterly false.

It is a fond delusion to imagine that our ancient civilisation was exclusively spiritual and that our ancestors of the primitive age famished themselves by austerities and in lonely retirement spent their days only in refining the soul, regardless of the material world. Our ancient civilisation was really complete in all its parts, and not a spiritual shade devoid of a material body.

Why, the *Mahabharat*, to take only one instance, shows how strong was the stream of life in the civilisation of that age. We see in that epic many changes, many social revolutions, many conflicts of opposing forces. The society of that age was not a delicate, neat and well-proportioned machine constructed by a very cunning artist. In that society the human character was constantly agitated and kept awake by the play of greed, jealousy, fear, hate, and unbridled pride on the one hand, and of meek-

ness, heroism, self-abnegation, broad-minded nobility, and matchless saintliness on the other.

It is not true that in that society every man was a saint, every woman a chaste person, and every Brahman a hermit. In that society Bishwamitra ranked as a Kshatriya, Drona, Kripa and Parashuram as Brahmans, Kunti as a chaste woman, the ever-forgiving Yudhishtira as a Kshatriya man and the blood-thirsty fiery Draupadi as a woman! The society of that age had good elements and evil, light and darkness.—all the characteristics of *life*; a human society was not like a clearly outlined, chequered, regulated and symmetrical piece of mosaic. Our ancient civilisation towered erect in its robust manly bulk amidst this society whose forces were ever kept awake by the conflict of the various storm-tossed human passions.

Today we fondly picture that ancient civilisation as a very tame harmless unchanging peaceful and lifeless thing. And we brag that we are of that civilised race, we are those spiritual Aryans, and therefore—we must perform religious austerities and engage in factious squabbles; we must condemn sea-voyage, call all other races untouchable, sneer at Mr. A. O. Hume as a *Mlechchha*, and boycott the Indian National Congress [as un-Hindu], and thereby act in a manner worthy of the great Hindus of old!

But suppose that we value TRUTH more [than such Hinduism;] suppose that we act up to our honest convictions; suppose that we teach truth to our boys and thus help them to stand erect with simplicity, strength and grit of character.—instead of letting

them grow into fat fools amidst a heap of lies; suppose that we cultivate a receptive liberality of spirit for welcoming joyfully and humbly knowledge and greatness from all quarters; suppose that we open out and develop ourselves on all sides by cultivating music, art, literature, history, science and various other accomplishments, by traveling in foreign parts, minutely observing the world's contents, and meditating deeply and impartially. In that case we may impair what we are pleased to call [modern] Hinduism, but we shall certainly be linked again with the living active and vigorous Hindu civilisation of yore.

To us in India to-day, our ancient civilisation is like coal in a mine. It was once a vast living forest, subject to growth and decay, to giving and taking. It then flushed into new life at the coming of springtide and the rains; it had flowers and fruits which had their natural blossoming forth. Now it has no growth, no motion. But it is none the less necessary: the heat and light of many ages lie latent in it. [Let us put them to present use].

If we have living humanity within us, then only can we put to our use ancient and modern humanity, Eastern and Western humanity.

A dead man belongs only to the place where he lies. A living man stands at the focus of the world; he can form a connecting link between contraries, establish harmony among conflicting elements, and thus lay claim to all truths as his own. Not to stoop to one side only, but to expand freely all around is his idea of true progress.

JADUNATH SARKAR.

MORAL EDUCATION FOR INDIAN YOUTH

Youth's Noble Path. (A volume of moral instructions mainly based on Eastern Tradition, Poetry, and History) by F. F. Gould: Published by Longmans, Green, & Co. Price 1-4.

A great deal is being said at present as to the need of a code of moral instruction for Indian schools. The fatal defect in all such schemes is likely to be their artificiality. Nor can we fail to notice the great emphasis thrown, in the discussion, on the more passive virtues,—obedience to parents, for instance, the duties

of followers as such, and so forth. Personally we may confess to some slight amusement when we hear the West sighing over the desirability of imparting any of the virtues of family cohesion to the East. Not that the East is perfect in these things, but that it must most emphatically be admitted that she leads the way! For the virtues of obedience, of submissiveness, of patience, of tenderness, and of mutual faithfulness, the West will, we surmise, for a very long time, have to do, as she has been doing for the last

eighteen centuries, namely model herself on the East! The virtues that India has to learn from Europe are not of this order at all; she has, to some extent, to become the student of the West, in the matter of the great aggressive qualities of public spirit, largeness of imagination, manly ambition, and unflinching self-assertion. She has to receive a great training in common sense. But these are not the considerations that are commonly brought forward by the sapient persons who have taken the question into their keeping.

It is questionable in any case how far morals can be taught by intellectual methods. Most of us are apt to refer back, for the very foundation of our character, to some old grand-mother or old aunt whose shining spirituality leaves us no time to remember the fact that she was perhaps illiterate! Character is pre-eminently that which can be imparted only from pre-existing character. Light of light. We can create in another love for that ideal which we ourselves love. Love, be it noted, not realise. There is no reason in the world why, in realisation, the pupil should not be greater than the teacher, the son than the father. These things are the glory of the elders. For we do not impose what we have attained upon the taught, we open to him the secret of what we long to reach. Anyone may draw back the curtain for another upon the vision of the ideal, provided only it be indeed his own ideal. Chaos, hatred, and confusion are the only possible end for him who attempts to teach another what he merely considers it would be good for himself that that other should worship.

The whole world teaches us morals, and no man can tell what is the lesson that the child is secretly laying to heart. It is difficult when we contemplate the growth of a child's moral nature to resist that profound speculation, so characteristic of the Indian past—the doctrine of re-incarnation. In the life that we see around us we may notice that a chance word, the arrow shot at a venture, will touch one man at a vital point while ten thousand others listening deem it of no consequence. Why is this? We all know. The word in the one case, where it was significant, was made so by some past experience, sacred to the man himself. It lighted up a whole train of associations entirely unknown to those about him. Or we may see the same thing in ourselves. What about the sudden throb of pain, the silent awakening of poignant memory, unsuspected by anybody else? What is the secret? Again we answer—past experience. Similarly, in a roomful of children, how is it that the mere fact of sitting army-like in a class and responding in common to a single lesson is the match that lights in one nature the very fire of mighty virtues—prompt and orderly obedience, sunny temper, loyalty to comrades, and the horror of being a sneak or a prig, while in another it creates that very dishonour which in the first it made impossible! What answer is it possible to give save the old, old answer—past experience? How is it that a touch or a word makes the sensitive lad into a gentleman, while it cows, or falls unheard, on the ears of another class? How is it that the child of good birth is sweet and cheerful even in rebuke, while the base-born sulks? It is very difficult to resist the argument—past experience, whether we call it heredity or re-incarnation. But if this be really true, then we must remember that every teacher is in uttermost darkness

with regard to this past experience of his pupils. In no branch of education dare we dictate its conclusions to any human soul, however much our junior. But least of all in morals. Reverence for the child, and infinite belief in his transcendental potentiality always, characterise the true teacher, who, arrogant as he may seem, is in truth the humblest of men.

In the home, in society, in the office, in the playing field, from history, from Scripture, from the news paper, from the preacher; all the thousand influences of a child's life and the age he lives in, are constantly impressing upon him the influences by which he shall guide his course. We gather these from our loves and admirations but we also gather them from our hatreds and repulsions! Some of the lessons of morals are written in golden characters. Others we read as fiery warning or sombre tragedy. The sower sows he knows not when. The reaper reaps, what fruit he will. For man, as a moral being, is eternally free and none can dictate to him his end.

It will be a long time, therefore, before we Indian People shall displace the Mahabharata, the Ramayana and above all the Bhagawat Gita from their supreme place as the teachers of Indian morals. All that books, even the scriptures, can give us in morals, indeed is concrete representation of ideals and their opposites. They can say to none of us, not the greatest of them what is to be our personal ideal. How wonderful is the *Gita* on this point, in its reverence for the individual soul! "Better for a man in his own duty, *however badly done*, than the duty of another, though that be easy." No word here as to the limits of 'duty'! What is his duty, that every man must decide for himself. All that books of morals can do for the teacher of morals, is to provide him with illustrations, furnish him with material as it were, while he strives to build up the ideal that he offers for love and comprehension.

Its profound understanding of this fact is one of the finest points about the book before us, "Youths Noble Path". The author, in his preface, has urged that the volume shall not be used merely as a reading book. It is sincerely to be hoped that the importance of this point will be understood. Another of the great features of this book lies in the emphasis that it throws on Eastern sources of illustration. The ideal is universal. But most of us learn from those partial realisations of the ideal that we meet with in history or literature. Also the form of our expression will link itself to the past efforts of our own people in preference to those of others. For this reason Indian History and Scripture are all important to the Indian youth just as Indian art is all important to the Indian artist. This law, though not of universal application, since Humanity is one, is broadly true and creates the necessity for reference to Indian formulae in Indian Education. Vastly as Bhishma and Yudhishtira tower above the head of the Indian boy, they do so in a form that he can understand. They teach him not only what is right but also how to follow it. They show him what in himself is good. They fill him with courage, as well with the love of the ideal. Principles are common, of course, to the whole world and to all languages. Thus, even the foreign hero may unveil to us the glorious nakedness of the spiritual ideal. But morals are not mathematics. They are not made up of a body of abstract principles. And the high personalities of our childhood's adoration are as the roadways hewn out for the feet of those who would climb to God.

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the marriageable age, sanitation, townplanning, well sinking, physical culture, school hygiene, drainage, etc. *India-Rubber. The vegetable oils of Travancore, The commoner vegetable fibres of Travancore*, by A. M. Sawyer. *The Mine of Wealth in the State Forests of Travancore*, by T. P. Pullai. *Trivandrum. Government Press, 1902-05.*

We welcome these pamphlets as an indication of the new life which is manifesting itself in the sphere of industrial education and enterprise in the Native States as much as in British India. The subjects dealt with have been treated in a popular form and will be intelligible to the lay reader for whom the lectures are mainly intended.

P.

SANSKRIT ENGLISH.

The Sacred Books of the Hindus:—

- (1) Volume V.—Part IV. (No 21) pp 293—380.
 - (2) Volume V.—Part I. (No 22) pp 381—452
- Containing the Vedānta Sūtras of Bādarāyana with the Commentary of Baladeva. Translated by Babu Srisa Chandra Vasu and Published by Babu Sudhindra Natha Vasu at the Panini Office, Bahadurganj, Allahabad. Annual Subscription — Inland Rs. 12. Foreign £1. Single copy Re 1-8.

The fourth part contains Sūtras II. 2. 14—II. 3. 40 and the fifth part, II. 3. 41—III. 1. 28 (to the end of the first *Padā* of the third *Adhyāya*). We have grown

so accustomed to the uniform excellence of the series that it is difficult to find fresh terms of praise.

It should be largely patronised by the reading public and the rich men of our country.

MAHEŚ CHANDRA GHOSH.

GUJARATI.

Ratnagranthi athwa Tunki Vartao, by Chaturbhuj Mankeshwar Bhatt, District Pleader, Ahmedabad and Mahi Kantha Agency. Printed at the Gujarat Printing Press. Ahmedabad, pp. 160. Price 0-8 0 (1911).

The object of the writer of these Short Stories is to shew the advantages of travel. Travel out of India in the present times, is the *sine qua non* of the regeneration of Indian Industries according to the writer, and keeping that object in view, he has woven round that central idea, a network of short, interesting stories, which all go to shew that those who have moved out of their native place have prospered. The stories are narrated by an old Shastri, for the benefit of the lettered son of a rich man, who was very much inclined to be what is called a bookworm, and who spurned all ideas of travel. The stories are interesting and well writ, but they suffer from the correctness (?) of details, the reason being their brevity. The compilation, all the same, furnishes entertaining reading.

K. M. J.

NOTES

Curzonian truths.

At a Mansion House meeting on May 5 last, in aid of the appeal which was made for a fund for the education of the European and Eurasian communities in India, Lord Curzon made a speech from which *India* has picked out a specimen passage. The first two sentences thereof run as follows:—

He had often on public occasions emphasised the profound truth that we were in India not for our own sake, but for the sake of the people of that country. (Hear, hear.) We were not there for our own aggrandisement

Lord Curzon speaks an ordinary truth.

When, however, his lordship went on to observe:

If we were not there for an unselfish purpose our presence there had no justification. (Hear, hear.)

he spoke an undiluted ordinary truth.

Mortality among Panjabi women.

From 1901 to 1911 the male population of the Panjab has fallen from 13,351,000

to 13,306,000; but the female has dropped from 11,401,000 to 10,864,000. This means in other words that whereas in ten years the male population there has decreased by 45,000, the female has decreased by 537,000. This is startling and extremely painful. Is there no one in the Panjab who can explain why 12 times as many women have died there as men? There cannot be a stronger condemnation of the position of women in the Panjab than these figures. But we are almost afraid of writing these lines. For some of our people are in such a mood that they would rather try to save the honour of their community by engaging in a wordy fight to prove that facts are not what they seem, than attempt to face the facts and set their house in order.

Our Frontispiece.

Our frontispiece this month is one of Botticelli's Madonnas.

Botticelli's Madonnas are far-famed for

their gravity and seriousness. His was no fleshly beauty of conception to adorn the "Mother of God." His Madonna is the woman of thought who foresees the end (the crucifixion of Christ), who feels its tragedy from the beginning, who notes many things, but says nought, "pondering in her heart." "Botticelli's interest," says Pater, in his "Renaissance", "is with men and women, in their mixed and uncertain condition, always attractive, clothed sometimes by passion with a character of loveliness and energy, but saddened perpetually by the shadow upon them of the great things from which they shrink."

Hindu-Moslem Representation in the United Provinces

Every intelligent Indian understands why Musalmans have been given separate and excessive representation in the Imperial and Provincial Legislative Councils. Nor is it difficult to understand why a proposal to give them similar preferential treatment in the District Boards and Municipalities should find support from Anglo-Indian officials and their non-official brethren. But what we have not been able to understand is why the Officiating Lieutenant Governor of the United Provinces should have chosen this particular time for broaching a proposal to give his Moslem wards separate and excessive representation in the local bodies of his satrapy. Possibly whilst the permanent Lieutenant Governor is busy making the external preparations for the Coronation at Delhi, his *locum tenens* has chosen this particular psychological moment and method to stimulate Hindu loyalty and contentment as the corresponding inward preparation. But this is only a guess. For the real truth is "nīhitam guhāyām ; Devā na jānanti kuto Mānavāh."

We have a few suggestions to make, which, if carried out, will benefit Indian Musalmans immensely.

1. Every Musalman matriculate should be declared equal to a Hindu graduate.
2. If in any University examination a Musalman candidate gains by his merit 40 marks he should be given 60, because of his political importance,—whatever that may mean.
3. Musalman scholars should get half as much again as scholarships as Hindu

scholars; but Musalman students should pay a quarter of the tuition fee paid by Hindu students.

4. If a Moslem student has attended 40 lectures at college, he should be held to have attended 60, and so on.

5. If a Moslem pays Rs. 4 as tax, he should be held to have paid Rs 40.

6. There should be separate schools, colleges, universities, examinations, teachers, professors, inspectors and examiners for Moslems. In these examinations whoever gets zero, should be called the senior wrangler. The Hindu system of decimal notation should be discarded. A separate language, not containing any word of Sanskrit or other Hindu origin, should be created for Musalmans.

7. They should have separate law courts and government offices, where the Magistrates, Judges, Clerks, Sweepers, Barristers, Pleaders, &c., should be Musalmans or Englishmen.

8. They should be given separate Lieutenant-Governors and Viceroy.

9. Musalman criminals should be tried and sentenced according to a separate Criminal Procedure Code and Penal Code, and kept in separate jails with separate Musalman or European jailors and warders.

10. There should be separate water pipes, drains, bazaars, and conservancy arrangements for them.

11. There should be separate railway lines and trams for them.

12. They should live in separate wards of their own in towns. In course of time, they should be given separate towns and villages to live in. A brand new India should be created for them in the Indian Ocean, where they ought to live altogether apart from the Hindus. Or, as this world would still contain Hindus, the Musalmans may be transferred with all their property to the planet Mars. But as this may be unpleasant to them, the Hindus ought to be so translated.

13. Different kinds of air, water and food from those used by Hindus should be created for them.

14. Rain-clouds should be divided into Hindu and Musalman clouds, to give rain separately to them.

15. There should be a different sun and moon and stars for them.

16. The law of gravitation should be

re-essed for them, so that they may never fall but always rise.

&c. &c. &c.

We only forgot to add that as Hindus walk on their legs, Musalmans should walk on their heads; or if that be inconvenient for them, the Hindus may be asked to adopt this pleasant method of locomotion. Possessing great submissiveness, patience and adaptability, and being very obliging, they may soon become experts in this new headstrian art.

Mr. Basu's Special Marriage Bill.

Orthodox Hindu opposition to this Bill is gradually increasing in volume, though at the same time all friends of progress are glad to note that the support it has received from the Hindus has been unexpectedly strong and widespread. One main contention of the orthodox oppositionist is that Mr. Basu's Bill will prejudicially affect the present caste basis of Hindu society. That it will, of course. But is not the presence of Islam, of Christianity, of Western rule and civilisation, gradually killing caste? But nobody is so fool-hardy on that account as to propose to abolish Islam, Christianity, Western rule and Western civilisation. The oppositionist, however, contends, that those who give up caste now, cease to call themselves Hindus. By no means. England-returned Hindus do not care for caste-restrictions, but they do call themselves Hindus. But the oppositionist will say that they do observe caste in marriage. That is true. But there are individuals and castes in India who enter into marital relations with persons of different castes from themselves, without ceasing to be regarded as Hindus. After all it is an absurd notion that the oppositionists alone have a God-given monopoly to the Hindu name; the Hindu association which has its head quarters at Allahabad has very wisely proposed to call every one a Hindu who professes any religion of Indian origin, such as Buddhism, Jainism, Sikhism, Brahmoism, &c. It is still more absurd to demand that other people must not be given the elementary right of having their marriages declared valid, because it may affect the caste-system. The world does not exist for these self-styled orthodox Hindus alone. They

must live and let live. If their system of caste be founded on the rock of justice, righteousness and human good, they may rest assured that it will stand, in spite of the onslaughts of heterodox people.

Some Musalmans are of opinion that they may very well take advantage of Mr. Basu's Bill to fight the evil of polygamy in their midst. But the number of Moslems who are opposed to it, appears to be larger.

The two murders in Tinnevely and Mymensingh.

Mr. Ashe, the Collector of Tinnevely, has been murdered at a railway station, and a C. I. D. Sub-inspector has been murdered at Mymensingh. The murderer of Mr. Ashe committed suicide on the spot, and that of the C. I. D. officer is still at large. Some ten arrests have been made in connection with Mr. Ashe's murder on the suspicion that the arrested men were accomplices of the assassin. Until a judicial trial has taken place in both the cases, it cannot be said with any degree of certainty whether the murders are "political," or are acts of private revenge. There is nothing to show that in India any considerable section of the people ever believed in assassination as a method of national regeneration. Fewer still than ever would seem to believe in it now. Whatever the character of these deeds, they are the acts of unhinged minds, and we should be loth to believe in the existence of any conspiracy behind them without the clearest proofs.

It must have struck every body as regrettable that such strenuous efforts do not seem to be made for detecting the murderers of Indian Government servants as are made for detecting the assassins of European officers. The murderers of Nanda Lal Banerji, Sris Chatterjee and Rames Ray are still abroad.

The Elementary Education Bill.

A much larger number of men have supported than opposed Mr. Gokhale's Elementary Education Bill. Some people seem to think that if all persons were educated coolies and domestic servants would not be available. Many of us have employed menials who are literate even in English. We, therefore, dismiss this objection as puerile. It is also shamelessly

se.fish. Why should other people remain in the position of beasts simply to minister to our comforts? Another objection is that high-caste Hindu lads would not sit on the same benches with "untouchable" boys. Our reply is two-fold. High-caste boys and youngmen have sat with some of the latter in the existing schools and colleges and found them quite touchable, they being very much unlike fire. Our second reply is that if the high-caste boys cannot attend the same institutions with the low-caste boys, it is the former who should clear out, and establish separate schools for themselves at their own cost. It is the selfish and exclusive and narrow-minded people who ought to suffer and not the humble seeker after knowledge.

The syndicate of the Calcutta University is an official body and therefore its opinion does not in any way represent the educated opinion of Bengal. Its only significance is that it probably indicates the trend of Anglo-Indian official opinion. The support which Mr. Gokhale's Bill has received from different parts of Bengal shows that educated Bengalis are not so selfish as to think with the Syndicate that because all the money that may be necessary for having ideal high schools and colleges may not be forthcoming, therefore there need not be any further extension of primary education in the country. This a most foolish argument. In the West educational buildings and appliances are now of so expensive an order (and even they of the West are crying out for more money) that India may take a century more to reach the Western standard in these respects; and as there is no finality as to these standards, we may have to look higher still. Shall we therefore wait for a century or more for the very beginnings of universal elementary education? Let the upper classes take note that the masses are going to have education, whether they be helped or thwarted;—and power, too, with education. So from even the merely selfish point of view, the upper classes would do well to place facilities in the way of all classes seeking education.

The Coronation.

Not being a people enjoying the rights of citizenship, we cannot fully realise the feelings with which the gorgeous coronation

ceremonies, processions and reviews have been witnessed in London. We can only say that when the Coronation Durbar is held at Delhi in December next, nothing would leave a deeper mark on the heart of India than the raising of the political status of her people at home and abroad,—particularly in the British colonies. In Bengal nothing would so gladden the heart of the people as the reversal or suitable modification of the Partition. A free people like the British dwelling in the British Isles may not require any thing more to satisfy them than splendour. Even there the Irish National party have not taken part in the coronation rejoicings because Irish Home Rule is not yet an accomplished fact. Here in India we do require some thing more in addition to gorgeous pageantry. It will not do to say that the King is a constitutional monarch who can not do anything by his mere fiat. We understand that. But we also understand that there are constitutional ways of doing what cannot be done by the mere will of a constitutional monarch. Why cannot these methods be adopted? There is still time for such methods to be adopted. We know that the King-Emperor is the embodiment of the popular will. Why cannot the British people so behave towards India as to touch her heart and her imagination?

On this momentous occasion we cannot but pray to God to bless the British King and people with a sufficient measure of wisdom, sense of justice, righteousness and courage to be able to deal justly with all the component parts of the British Empire and humanity at large. For ourselves, too, we pray for faith and strength, courage and sincerity.

The Hindu University.

The editors and correspondents of many newspapers have been discussing whether Mrs. Besant's University scheme should be amalgamated with Pandit Malaviya's project. We hope it is recognised by all the parties that both are still schemes, both are in the air, with this difference that Mrs. Besant has a concrete materialised College to her credit. It is not our intention to give any opinion one way or the other;—particularly as though we hold ourselves to be as good Hindus as anybody else, our

Hinduism, is different from both Mrs. Besant's and Pandit Malaviya's "isms". We only wish to draw attention to certain points connected with non-official educational institutions.

If the principal feature of both the University schemes or of either, be the "secular" education to be given there, then we think there cannot be much harm in amalgamation. For neither Pandit Malaviya nor Mrs. Besant can have any special or peculiar chemistries, or physics, or geologies, or algebras, or logics, or histories, or psychologies, or Sanskrit and English and Hindi literatures of their own. But if Hinduism, as they or either understand it, be the chief thing to be taught, then we think the idea of amalgamation is not so free from difficulties; though it is not beyond the power of negotiation to settle.

Our officialised Universities and colleges do not suit all minds and do not supply the kind of education that we mainly require, particularly for giving our young men really independent careers. Moreover, these colleges have been for the most part, compelled to charge fees too high for the poor students' means, they have a limited accommodation and the starting of new colleges to provide for the education of those who cannot find room in the existing ones, has been made wellnigh impossible. If therefore one were to ask, "why is a non-official University a desideratum?" the answer would be found in the above facts. A non-official University should therefore provide education of a different kind from that given in the official Universities and according to better methods. It must fit men for really independent careers. For, if its alumni wish to become Government servants, or pleaders and Vakils licensed by Government to practise in Government law-courts, Government will be bound to see that it gives education of a kind and according to methods which can have official approval. When once you tolerate or are obliged to allow official interference, there will gradually creep in all the official regulations as to fees, limits of accommodation, professor's salaries, costly laboratories, which exist in official universities, and which check the spread of education and have made the poor student's lot harder than ever. Under such circumstances the very *raison d'être*

of a non-official University will be lost. On the other hand, inspite of the high sounding talk of acquiring knowledge for its own sake, we cannot expect any considerable body of students to flock to a University wherein the training given leads to no definite career.

There is also the question of a charter. Why is a charter wanted? Simply that the examinations held and diplomas granted by the non-official university may be recognised by the Government. Why is such recognition wanted? Because, otherwise its alumni will not obtain Government service or be able to follow a profession requiring a Government licence. If these things are not wanted, then the charter is not wanted, too. But if they are wanted, the charter will be wanted too; and if the charter be wanted, Government interference with all that it implies, will also be inevitable, as shown above. So that a charter can never be a charter of freedom, but must under the circumstances, be a chain of bondage.

The promoters of the Mahomedan University propose to make the Viceroy its chancellor. If the Hindu University wants a charter it must show at least the same amount, if not more, of faith in official scholarship and wisdom and unpolitical devotion to learning for the sake of learning. In the governing body of the Mahomedan university there will be an official element. So the Hindu chartered University must admit such an element. Now, an official element means the Government. And it is well-known that the official element, or in other words, the Government, can never play the second fiddle, even though nominally it may be in the minority. It must play the master or not play at all. We hope the reader now understands the alternatives. We need not dilate further on the point.

But if the Hindu University does not pray for and obtain a charter, it may lay itself open to the baseless suspicion of being an anarchists' seminary, and may probably be raided occasionally by the police, as some National institutions in Bengal have been. It may also have to make a greater display of loyalty than even Government institutions or institutions affiliated to the official universities.

Our final verdict (not on the question of amalgamation) is, that, whether bond or

free, more educational institutions are wanted, and English must be taught there, — until at any rate we have embodied all modern knowledge in our vernacular literatures and have got a vernacular freeman's literature of our own and are able to have free mental and physical intercourse with the world at large; as the English language and literature can not be twisted to promote stagnation and unquestioning submissiveness, unless and until they cease to be what they are.

Presidentship of the Congress.

The Reception Committee of the forthcoming Calcutta Congress has decided by a majority of votes that Mr. J. Ramsay Macdonald, M. P., should be elected President of this Congress. If all or a majority of the Congress Committees be of the same opinion, Mr. Macdonald will be elected. We are decidedly opposed to his election.

The chief plank in the Congress platform is self-government on colonial lines. The Congress also demands that all Indian offices under the crown should be thrown open to merit, irrespective of race or creed, as it believes that Indians may be found who are fit to discharge the duties of all offices, including the highest. We do not think that Congresswallas can convince their critics of their fitness for self-government or for the highest offices, if in filling a high honorary office which rests on their choice, they go abroad to find a suitable man. Their acts contradict their verbal demands. It is sometimes said that this or that particular year being a special or a critical year, the services of an Englishman are wanted. But, granting the fact of there being a critical period, if you cannot find even one Indian to tide over a crisis, how are you going to prove your mettle or your worth? Again, it is sometimes said that as there are party differences among us, a third party, an Englishman, an impartial man, must preside; &c., &c. This is, curiously enough, the exact reason why Englishmen say they are here for,—*viz.*, to rule the country impartially, to hold the balance even between Hindu and Moslem, to prevent bloodshed between them, &c. So the bureaucrat and the Congresswala are here agreed! Is it not?

Pray, is there any country, any free country even where there are no parties? Do Englishmen requisition the services of a German to tide over a crisis or to compose their internal differences? The power of self-government means this very power of managing the affairs of a nation in the most difficult times.

Again, it is said that as the continuance of the British connexion is an accepted creed of the Congress, there is nothing wrong in having a British Congress President. But by the phrase "British connexion" does the Congress understand British predominance in all our affairs? We have always understood the phrase to mean that India is to remain part of the British Empire on terms of equality with the other parts.

In the minds of some people there also lurks another reason, *viz.*, that by having an English President we prove our loyalty. Prove loyalty in this way? Where then remains our "boast" that we all, Englishmen and Indians, are "equal subjects of the King?" Our mental slavery peeps out from behind our loud assertions of British citizenship.

The question may be asked. Do you then think that for national regeneration British help is not needed, or do you proudly repudiate such help? Ah no! Who ever said such a thing? All help is welcome, provided it be only help. We do not think either patronising, or "sympathy," or playing the head master, is real help.

Is it true that you cannot get a man's help unless you make him President? Burke and Fawcett and Bright helped India. The Congress did not then exist. Mr. Bradlaugh was a friend of India, but not a Congress President. Cotton and Wedderburn were friends of India before becoming Congress Presidents. Mr. Hume has never been a Congress President. In our own day many a member of Parliament, like Messrs. O'Grady and Keir Hardie have done good service to India without being Congress Presidents. Mr. Mackarness has become unpopular with his (Liberal) Party, ruined his parliamentary career, and incurred loss of professional income by advocating the cause of India. Was he a Congress President, or had he hopes or any idea of being one, when he acted as he did? Of all pro-Indian members of the present Parliament

has Mr. Ramsay Macdonald been the staunchest and most persistent of the advocates of Indian interests? Certainly not. It is said that he is the leader of the Labour Party and is the coming man. Well, as to the first point said to be in his favour, the leader of a party can have little time and attention to spare for India. Moreover, India being a very unpopular subject, no one cares to impair the popularity or influence of his party by persistently harping on Indian strings. The interests of the Labour Party are mixed up with the economic interests and industrial progress of Great Britain. These clash with the economic and industrial interests of India. And India's political and economic progress are inextricably interdependent. Under the circumstances we think the sympathy of the Labour Party with Indian Nationalism cannot stand any considerable strain and would seem to rest on a rather flimsy basis. As regards Mr. Macdonald's being the coming man, we should think that that fact itself would compel him to devote all his time and energy to British politics to the practical exclusion of all outside interests.

And after all, who can assert that we cannot secure the sympathy and support of Mr. Macdonald and his party unless we elect him our President?

We should certainly elect a non-Indian President, if a suitable Indian were not available. But that is positively not a fact. In years past we have had many very able Presidents. It cannot even be said that the best English Presidents have done their work (such as it is) better than the best Indian Presidents. On the contrary the best Indian Presidents have evoked a patriotic enthusiasm which no Englishman has been able to or can evoke. And that we think is a main function of the Congress. Not that we consider its formal work valueless. But this formal work, too, our Indian Presidents have done with as much ability as the English ones.

We may also ask, is it possible for an Englishman to give utterance to a really sincere (and when we say so we do not accuse any man of conscious insincerity) and inspiring Indian National Ideal?

After all is said and done, two facts stand out. (1) We can acquire and prove fitness for self-government. produce trust in our capa-

city and inspire respect, only by managing all our affairs ourselves. (2) Indian leadership alone can make India great, though foreign help may be necessary and is welcome whenever available.

We wish to suggest the name of Mr. M. K. Gandhi for the Presidentship, if he will accept it; and there is time yet to give him the refusal. No Indian in modern times has proved his possession of the qualities of leadership to the same extent as he. None has suffered and sacrificed so much for his people. No one has tested as he has done both the strength and the weakness of Passive Resistance,—theoretically the last weapon in the hands of a constitutional movement like the Congress. If he does not agree, Rao Bahadur R. N. Mudholkar may be offered the chair. For the present these two names will suffice.

The contemptible Bengali again.

We extract the following paragraph from "The Awakening of India" by Mr. J. Ramsay Macdonald, M. P.

The first Rajput Chief I met, the well-known Sir Pratap Singh, of whom so many romantic tales are told, was deploring the fact that the hand of age was upon him, that there was no chance of another war, and that the probability therefore was that he would have to die on a bed. Pax Britannica was nothing to him except an evidence that the Golden Age had passed. He was praying to be allowed to lead his polo team against the Bengal politicians, and was promising to do the necessary damage with the handles of the clubs. *It is he who is supposed to have said that within a few hours of the British withdrawal from India there would not be a rupee or a virgin left in Bengal—or something to that effect.* He is a son in spirit of one of those famous Rajput heroes who, finding himself dying, sent to Lanza, Prince of Multan, begging as a last favour "the gift of battle." When the prince agreed Rawal's "soul was rejoiced. He performed his ablutions, worshipped the gods, bestowed charity, and withdrew his thoughts from the world." Two or three days under the same roof as Sir Pratap made me understand the spirit of Chitor. Pp. 24-25

This is an appreciative sketch of Sir Pratap Singh. The sentence we have italicised above, "or some thing to that effect", "is supposed" to have been said by him or some body else. And yet Mr. Macdonald could not resist the temptation of giving this libel, which he evidently relished, a permanent place in his book. What useful purpose does this sentence serve? Is it not highly offensive to a people to

ndirectly suggest that all their ancestresses living in pre-British days had been deflowered? We do think no gentleman ought to print such disgusting stuff. We scorn to controvert such statements.

Indians and the Dominions.

LONDON, June 20th.

According to the official report of the deliberations of the Imperial Conference, Lord Crewe stated that he could discover no complete solution of the problem of the treatment of Natives in the Dominions.

The Imperial Government recognised it was impossible to maintain the idea of absolutely free interchange of all subjects of the Crown. Also that in the United Kingdom, it was easy to under-rate the difficulties experienced by the Dominions. Whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect, they had a real claim to consideration as subjects of the Crown and as men.

He confidently submitted that the relations of India and the Empire might be materially improved by the cultivation of mutual understanding. The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand, he thought they were entitled to ask the Ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India.

Lord Crewe suggested that it would be possible for the Dominions within the limits laid down for the admission of immigrants to make entrance for Indians easier and pleasanter. If it were to become known that within those limits Indians would receive a genuine welcome, a great deal might be done to effect better relations between India and the Dominions. The position could be improved if by force of sanction, caste and religion were invariably recognised. Lord Crewe appealed to the Dominions to inform public opinion as to the claims of Indians to considerate and friendly treatment as loyal fellow-subjects. It was rather a question of spirit and attitude than of legislation.

Sir Joseph Ward moving his resolution said New Zealanders were most friendly to Indians. The Resolution aimed at the establishment of economic competition of coloured with British crews.

Mr. Malan (South Africa) declared it was not so much a question of labour as of self-preservation. In view of the overwhelming African population, it was impossible to allow the introduction of the Asiatic problem.

The above telegram tells us what we can expect from the Imperial Government and what from the colonies. While we by no means think that the sympathy of the former is unwelcome, we do think that a mere expression of sympathy cannot make us more acceptable to the latter. We also think that the Imperial Government could and ought to have taken a firmer stand on

our behalf than it has done. We, however, do not blame it; we blame our own weakness.

We also recognise that weakness can neither demand nor maintain rights. It can receive only favours, which can develop into actual rights only as weakness gives place to strength.

Every nation has certainly the right to say who shall or shall not enter its territory. But justice demands that if it denies admittance to a people, it shall not also in its turn enter their country. But the strong aggressive nation says: "keep us out if you dare and can." Then the question becomes only one of organised strength on the one hand and of its absence on the other. The weaker party can then appeal only to "the modern international conscience" and the God of Righteousness. But though God abases the proud, does He help those who rest satisfied with their weakness?

The Eastern Bengal and Assam Depressed Classes Mission.

One of the most serious questions of the day is the elevation of the depressed classes in our country. It demands more earnest care and attention than it has hitherto received. The extreme backwardness of these classes is at once a slur and a drag upon the Indian nation as a whole. It is, therefore, with great pleasure that we occasionally record earnest endeavours by philanthropic men to improve their position in society. A Depressed Classes Mission has been organised in Eastern Bengal and Assam, the head-quarters of which have been located at Dacca. It has begun work amongst the Namasudras, Chamars, Jolas, and other neglected classes, by starting schools for their education, and helping them with money, if need be and if funds permit. The Committee have some high Government officials as members.

There is no room for doubt that this infant institution is doing really excellent work. A noble and devoted worker has been sent to a Namasudra village called Beras, where he has established himself among the people and has already opened one Upper Primary School, which has drawn together nearly a hundred boys, two girls' schools and one Night School for grown up people

all of which he is carrying on with great enthusiasm. At Dacca itself have been started one school for shoe-makers and carpenters, one school for sweepers and three Night Schools for the working classes. The Mission is greatly handicapped for want of adequate funds as well as workers. It receives frequent requisitions for starting schools but want of money stands in the way. Babu Rameshchandra Sen, who has wholly devoted himself to the work, having given up his established practice as a Muktear in the town of Chittagong, has been deputed by the Committee to collect funds from all parts of Bengal. He visited some places of Bengal with a large measure of success. Some European gentlemen also have contributed their quota to its funds.

It should be borne in mind that not only money but self-sacrificing men are also needed for the promotion of the best interests of the institution. All communication should be addressed to R. K. Das, Esqr., Bar.-at-law, Hon'y. Secy., Depressed Classes Mission, Dacca.

Self-support and Poor Students in India.

From an article published in this number it will be seen how in many universities in the United States of America poor students pay their way entirely by doing menial and other manual work. In Calcutta and other university and collegiate towns in India we find every year a large number of poor students going about in search of free studentships to be able to attend lectures in some college or other, and of private tuition to pay for board and lodging. We know that it is

not possible for a considerable proportion of these students either to secure free studentships or to obtain employment as private tutors. Of course any other kind of work than private tutorship is not to be thought of. Unfortunately, manual and menial work are despised;—a high-caste man (Hindu or Musalman) would not do such work. Besides menial work is so ill-paid and the demand on the time of the domestic servant is so exorbitant that no student can really be both a servant and a student. Moreover in Indian households domestic life is often so unmethodical and irregular and the members frequently so unpunctual as to meal-time, &c., that a menial cannot be quite sure when he may not be asked to do some job or other. There is also the incivility and often positive insult and assaults to which servants are subjected, which have to be taken into consideration. Students cannot be expected to submit to all this. Though we have heard from a few elderly gentlemen that they or their fathers obtained their education by working as cooks or dish-washers in the houses of well-to-do persons. But such examples are rare in these days.

We think it would be a good thing if the heads of Calcutta colleges or other gentlemen interested in the spread of education could take counsel together and ascertain what different kinds of work poor students might find it possible and remunerative to do, and whether such work could be procured for them. A Students' Employment Bureau might then be started. For our part we are prepared to make a suggestion or two, and render practical help, too, if our suggestions should be found of any use.

Correction.—P. 88, for "Munda playin gon flute" read "Munda playing on the tūhītā."



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THE PLACE OF FOREIGN CULTURE IN A TRUE EDUCATION

THERE is a great difference between a child's relation to his own family and to that of the great man of the village, in which he may be kindly received. Let us suppose the child's own father and mother and family, to be blotted out, and nothing substituted for them save the more formal terms of a guest in the rich-man's house. What a blank the emotional life of the child has become! His feelings have no natural root. The sense of the world has no centre within himself where he can rest, and feel that he has found the home of the soul. The external is not in organic continuity with an internal, in his life. Nothing can ever again equal, for any of us, the sense of being enfolded in the old old associations of our babyhood, in the arms where we lay, in the hour of our first awakening to the world, our childhood's home.

Every outer ought to be a direct branching out from some inner. The mind that is fed from the beginning on foreign knowledge and ideas, not rooted and built upon the sense of intimacy, is like the waif brought up in the stranger's home. The waif may behave well and reward his benefactor, but this is apt to be the fruit of an intellectual notion of duty, not because, loving him, he could not help it.

Can foreign learning then ever be so deeply grafted upon the stem of a man's own development that it forms a real and vital part of his intellectual personality? We might as well ask, is there no place for the

king or the zamindar in the mind of a child who has his own father and mother?

Again, there is the question of our relation to what is foreign, when our own culture is perfect. There is such a thing as the emancipation of the heart. For instance, we cannot imagine a cultivated person, of whatever nationality, not feeling the beauty of the Taj. Nor can we imagine a cultivated Hindu—whether he knows English or not, failing to enjoy some beautiful old wood-carved Madonna of Europe. The appeal of the highest poetry is universal. One of the supreme blossoms of culture is taste.

We notice here that the man coming to admire the Taj is not a learner but is already mature. The Indian standing before the Madonna is not going to imitate her. He is there only to enjoy. This distinction is vital. In a true education the place of foreign culture is never at the beginning. All true development must proceed from the known to the unknown, from the familiar to the unfamiliar, from the near to the far.

In all learning we should try to give knowledge, only in answer to enquiry. This is the ideal. If we could attain it perfectly, every child would grow up to be a genius. But how can there be curiosity about truth that is not within our world? If we could realise how complex a process is the growth of knowledge in a child, how the question that school must answer, awakens in him at some unforeseen moment, at play, on the road, at home, in the family, then we should also understand that

every branch of thought in which the full activity of the mind is to be looked for, must be knit up with the daily life. The American child can learn truthfulness from George Washington; the Hindu had far better learn it from Yudhisthira. The Hindu man may be thrilled by Shakespeare's Brutus. But he can appreciate him only in proportion as his own childhood has been fed on heroic political ideals that he could understand in his own home, and in the Mahabharata. There is no such thing in education as a pure idea. Pure ideas are attained by *paramahansas*. The ideas of the child are inextricably entangled with the things he sees about him, with social institutions, and with his own acts. Hence a foreign medium of education must first be translated by him into the weird and wonderful forms, characteristic of his ignorance, and only after this, if it be so lucky, has it the chance to emerge as knowledge at all.

The difference here between knowledge and the results of knowledge, is vital. Knowledge is one. In pure knowledge, and therefore in science, there can be neither native nor foreign. Emotion on the other hand, is entirely a matter of locality. All form is purely local. Every man's heart has its own country. Therefore art, which is form infused with emotion, must always be strongly characteristic of the place, the people and the mental tradition, whence it has sprung. While the beautiful is one, and art the unveiler of the beautiful, that art must nevertheless always be distinguishable as of this area or that. Knowledge is a duty, art is an enjoyment. For this reason we should give infinite searching of heart to the question of the place that foreign art may hold in a true education. And by art let it here be understood that we refer above all to poetry, with its exotic forms of feeling; drama; sculpture that is guided by canons that are not ours; music that we do not understand; and architecture that is modern, and apt to be cheap and gaudy. This not deeply and intimately *understanding* is of the essence of the whole question. We are insincere when we strive for a thing, not because we already love it, but because we believe that it ought to be admired. And this kind of insincerity may creep into any action or opinion, even into so simple a thing as the choosing of a

jewel, to make one's own character and personality seem vulgar and shoddy. 'Imitation', says Ruskin, 'is like prayer; done for love it is beautiful, for show, horrible.'

But have we no right to seek to extend our modes of feeling and forms of expression? This question may be answered by a reference to architecture. Fergusson points out in his great work that when the architecture of a people is great and living, they are all the better for accepting and assimilating minor elements of foreign origin. It matters very little, he tells us, whether the jewelled mosaics of the Indo-Saracenic style were or were not Italian in their origin, since India made of them something so singular in its beauty and so peculiarly her own. It is clear however that she could not have done this from the standpoint of an architecture that was itself a vague experiment. Because she knew thoroughly well what she liked, in her own building, therefore she knew what would be a beautiful ornament upon it. The dazed builder of today, working in forms with which he is unfamiliar, is by no means so fortunate, when he adorns them with crazy pottery or with monstrosities in the shape of artificial rockeries and many-coloured foliage!

Certainly we have a right to increase the area of our emotional experience. But, if we are sincere in this, it will be done only a little at a time, and as a result of toil and pain. Not by chattering about love, even though we do it in rhyme, can we become lovers! It is the delicacies, the renunciations, and the austerities of the great sentiments through which we extend the area of our experience, and not the gross caricatures of an easy pleasure-seeking. And there is none of us who seeks to have the sword in his own heart.

In all directions we find that only when deeply rooted in the familiar, may we safely take up the unfamiliar. In proportion as we rightly analyse the known, rightly distinguishing, even in what is familiar, between the ideal expressed and the form assumed, in that proportion will it open for us the look of the whole world. But in any case the man who does not love his own, the man who is not clear as to what is his own, will never be received by any people as anything more than half a man.

How much this comes home to one when

one sees the futile efforts made by Indian parents to send their boys out into foreign countries to master the details of scientific industry! The seedling that has no root is transplanted to the wilderness for its growth! How clear it is that the one thing of all others that was necessary was a rooting and grounding in its own environment! In other words, before the lad left India, he ought first to have acquired the methods of science. Then, in the light of these methods he should have learnt all that India could have taught him, of the particular industry he was going out to master, in its simple and primitive *Swadeshi* form. Having weighed the primitive industry against his own modern schooling, having become aware of the gap between the two, having read all that he can find; having even experimented in so far as is possible, then let the lad be sent out, when his own mind is quivering with enquiry. Only when curiosity is already awakened, have we the energy to proceed from the known to the unknown.

I heard of a student who went to a foreign country in the hope of learning from some firm how to make the printers' ink. Naturally enough, factory after factory refused him, and he had to return to India, having wasted his own efforts and his father's money, without the knowledge he went out to seek. This instance was particularly flagrant, because by India and China long ago was invented the very idea of durable inks, and because the knowledge of these is still so far from lost, that any manufacture of *Swadeshi* ink begun in a back lane to-day, can drive out of competition at once an equal quantity of the foreign writing-fluid of commerce. It follows that an Indian lad seeking to invent some form of printers' ink, with a moderate amount of intelligence and technological information, has a far better start than, fifty or sixty years ago, had the people from whom he now proposes to beg or steal. The whole trouble and loss arose in this case from a misconception of the place of foreign knowledge in a true scheme of education. It has no right to be, save as capstone and final to a genuine, honest faculty and experience of indigenous growth.

Of course while this is said, and the ideal laid down so glibly for the individual, one

remembers, with a pang, the ordeal that India as a whole has had to face. One remembers the unprecedented influx of foreign knowledge and foreign criticism, from the early decades of the nineteenth century onwards—an influx that has lost her many a mind and many a character that should have been amongst the noblest of her sons—an influx that only an extraordinary national integrity and self-determination could have enabled her to survive so long. While we remember this with fulness of comprehension and compassion, however, it is only the more binding upon us to walk warily in the matter of individual development; for only by the bone and muscle of the individual, can we do aught to set right the wrong that has been done the whole.

Even in science, apart altogether from industry, it will only be those men who believe themselves to be inheriting and working out the greatest ideals of the Indian past, who will be able to lay one stone in the edifice of the national future,—if there is to be such an edifice at all. Not by the man who is working for his living, and wants it increased, that he may keep his wife and child in respectability and comfort; not by the man who counts the cost; not by the man who holds something back; not by the man who strikes a bargain with ideals, will the path of Indian science be 'blazed' through the forest. Asoka was the conqueror of Kalinga, and therefore the enemy of some of his people, till the bar sinister was wiped off his scutcheon by the message of Buddha, and he felt himself a man, and an Indian man, with a right to rule in greatness over his own empire. Even so will he who carries the torch of modern knowledge to the India of the future, be one who feels himself enfranchised of the whole greatness of Indian spirituality. That river of renunciation that courses through his will, must find its ocean indeed in Science. But Science will not stand suspect of that *bhakti* as less than the highest truth. Two things will contend in him,—the passion for truth, and the yearning over his own people in their ignorance. There will be no time for thought of *mukti* in that heart. Has the soldier thought of *mukti* when he follows his captain to the breach? A fire of sacrifice, without let or limit, will be the life that achieves this end. The form

may be modern, the name of science may be foreign; but the life, the energy, the holiness of dedication will be Indian and know themselves for Indian. So to cease from the quest of *mukti* is *mukti* itself. Viewed in the light of such an impulse how mean and pitiful seems the effort at self-culture! The whole body of foreign knowledge can be assimilated easily by one thus rooted and grounded in his relation to his own country.

The anxiety for a theory of the right place of foreign culture too often clothes a mere desire for foreign luxury. With regard to this whole question, a man cannot have too severe a standard of self-respect. There was a time when men were born, either ravenous individuals, or at best, with the instincts of the pack. Today we cannot imagine a child in whom family honour is not a primitive instinct. It may be that ages will yet dawn in which the thought of motherland and countrymen will be as deeply inwrought in the human heart. To the men of that age how might the question look of the place of foreign luxuries in noble lives? Why should we not be 'anachronisms of the future,' using only what belongs to us or ours, by right of toil or moral conquest? Some standard of self-restraint and self-denial in these matters is demanded of every individual by his own need of moral dignity. The code that would use to the utmost, not only all its opportunities but also all its chances, this code is too likely to turn Indian men into European women! Effeminacy is the

curse that follows upon indulgence, even innocent indulgence, in foreign luxury. Frivolity, in moments of crisis, is the bane of the effeminate. One of the noblest of Christian adjurations lies in the words, "Let us endure hardness, as good soldiers of Christ;" and again the sublime exclamation, "Quit ye like men! Be strong." The inability to endure hardness, the inability to be earnest, the inability to play the man, either in action or devotion, in life or in imagination, these, if no worse, are the fruits of the tree of a luxury to which we have no right.

In the last and final court, it may be said, Humanity is one, and the distinction between native and foreign purely artificial. The difference is relative. In a man's own country are many things foreign to his experience. With many a foreign luxury he has been familiar from his cradle. Morals, also it may be answered, are entirely relative. The difference between life and death, between victory and defeat, between excellence and degradation, are all entirely relative. By walking truly with discrimination through the world of the relative, do we grow to the understanding of such abstract and absolute ideas as the unity of Humanity. That unity makes itself known to the soul as a vast enfranchisement. It is never even dimly perceived by him who has taken the half for the whole, the outcast from human experience, the seeker after foreign ways and foreign thoughts, whose shame is his own mother,—*the man who has no native land.*

NIVEDITA OF RK.-V.

A BROTHER TO THE LOWLY

SOME years ago a young Marhatta graduate was studying divinity at an English college. He was a Brahmo by religion, and had gone over to the Occident to broaden his mental horizon and learn something of western clerical methods. He was a hard-working student, faithfully attended lecture courses and voraciously devoured books. But somehow or other, the culture that he gleaned from volumes

and teachers did not satisfy his heart's craving. There was something else in the big city where he was sojourning as a pilgrim of learning that interested him more than the academy, of which he was a loyal devotee.

Not far from his college was the quarter where poverty, filth, drunkenness and crime ran riot, where men and women were huddled together like so many vermin,

A BROTHER TO THE LOWLY

multiplying all the rapidity of reptiles, and endowing their progeny with the nature of the beast. These were the "slums"—the shame of western civilization. The population of this evil-smelling, morally-foul, intellectually stunting locality constituted the halt and the lame in the race of life, which daily grows more strenuous and more ruthless, and which incites individuals to attempt to get the better of the rest of mankind by cruelly disabling their fellow-men, taking no thought of those who are thus felled in the way, though their agonies would bleed a stone heart. It has been given to a few individuals to see the inhumanity of the present-day industrial system, and although by themselves they are incapable of stopping the monster from mercilessly mauling its victims, yet they are doing all they can to palliate the sufferings of those who have been heartlessly trampled under foot. These people have been given the name of "settlement workers," and they try to clean the slums of dirt and disease, alleviate the pangs of penury, and bring sunshine into the homes and hearts of the unfortunates. It was this work which most appealed to the Brahmo student, and he spent much time and attention in investigating its *modus operandi*.

Out in his own motherland there were also slums where his own countrymen were living in wretchedness which simply defied exaggeration. These people had not been pushed into the abysmal depths by modern industrialism, like their brothers of Europe and America. No: they abided in darkness because politico-religious law-makers had decreed many centuries ago that their ancestors were not fit to associate with the upper classes, whose superiority lay in their might to cut the other fellow's throat with perfect impunity. These old-time soldiers were the fair-skinned Aryans who had subdued the black-faced aborigines of India, and compelled them to occupy a sub-stratum of society, to be the menials of the conquerors. Once in awhile, in the earlier centuries, some of these conquered people were permitted to socially elevate themselves. Some of the descendants of the victors even deigned to accept dark complexioned maidens as their wives, and thus mixture of blood took place. Sometimes the fair-skinned Aryans kicked one of their fold down into the bottomless pit for some

social, moral or political crime of time. these divisions of high & low classes became absolutely which form they have descended to. When the Brahmo student turned from the English slums to his own he found that no less than 54 about one-fourth of the Hindu sixth of the total population of the sula—were classed as *pariahs*, *namasudras*, "untouchables" as worse than dogs or lepers. His heart out to these unfortunate people registered a vow that on his return be a brother to the lowly, and to lift them socially, morally, intellectually and materially. When V. R. Shinde from England, this resolution was most in his mind.



Mr. V. R. Shinde, the Brahmo preacher, founded the Depressed Classes Mission.

India, unfortunately, is a land where many a young man returns from abroad full of hope, inspiration, and ardour, to find that its conservatism is a dead weight. Competition for power



Narayan Chandavarkar, the President of the Depressed Classes Mission, since its organization.

It is not so keen in Hindustan as elsewhere, but the atmosphere dampens enthusiasm. Bickering jealousies amongst workers and the venom of meddling busybodies who do nothing themselves except attempt to thwart others, occasion disappointment, cause worry, and develop a spirit of inertia. Everything and everybody combine to discourage and dispirit the enthusiastic young man. A brave man alone can weather such storms, and at the expense of great vitality.

That is what Mr. Shinde had to face when, on returning to Bombay, he began to talk with people about organizing a mission to better the condition of the *pariahs*. Such effort would not avail, said his friends.

The cause was too unpopular, remarked his acquaintances. It was altogether too big a task for one individual to attempt to accomplish, averred the people he interviewed.

Other reformers told him that they were too much interested in other movements to be much assistance to him, but he could not lose their sympathy in his propaganda.

He called attention to the work which the Christian missionaries had been doing for several decades to uplift the "untouchables," only to be told that they have rich monetary resources behind them, which he could not command. While everybody discouraged him, not a single person offered to lend him a hand to help the helpless *pariahs*.

But Mr. Shinde was one of those few Indians who persistently refuse to be cast down. He had been sent to England for training by the Prarthana Samaj of Bombay, and immediately upon his arrival he joined that church as a missionary. The pay was small—indeed, it was a mere stipendiary allowance, just enough to enable him to keep body and soul together. But it gave him the opportunity to devote his life to the welfare of others, without having to worry about where his next meal was to come from. Besides, there was not only the chance provided him of preaching religion, but he also could have the time to make at least a humble beginning in the work of helping the low castes while ministering to those who were not "untouchable."

The first thing that he did was to make a survey of the conditions in which the *panchamas* abided. He felt that he must specifically know the people and their needs before he could intelligently assist them. So he went into the Bombay mill districts, where the low castes lived. Not used to visits from a Hindu, they took him to be a Christian missionary—since in the *pariah's* experience only the aliens acknowledging Christ as their master are engaged in this sort of work. Entry into the huts of the time was not easy, but he managed to express his sympathy to the miserable men and women, saw the state in which they lived, and listened to their stories. He even went to the grog shops which, in their short-sightedness, the people patronized liberally. In a word, he familiarized himself with the situation as well as he possibly could.

Now that he was really ready for action, the assistance that he needed worst of all came his way. Sir (then Mr.) Justice Narayan Chandavarkar came forward to be the president of the society that he proposed to start to do active propaganda work. The association was established under the name of "The Depressed Classes Mission."



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branch of the Depressed Classes Mission.

October 18, 1906.
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Bombay maintains a

school, a boarding
house, a book-bindery,
a shoe factory, and a
mission.

The largest institu-
tion is known as the
Parel Middle School.
It was originally
opened at Parel on
October 18, 1906. Later
it was transferred to a
chawl-tenement house
—near the Globe Mill,
and still later moved
to slightly larger quar-
ters opposite the El-
phinstone Road Station
of the Bombay, Baroda
and Central India Rail-
way. Four vernacular
and four English stan-
dards are taught, the
former course being

that adopted by the Joint Schools Com-
mittee, and the latter that followed in
the Government schools. The *pariah* pupils
also receive instruction in drawing, book-
binding, and sewing, the first and last subjects
being compulsory to the boys and girls of
the upper standards. The lads of all grades
are taught book-binding, and do very good
work, some of the specimens they sent to
the Industrial Exhibition at Lahore in 1909
being awarded a certificate of merit and a
prize of Rs. 25. All the pupils are required to
engage in physical exercise of some sort, one
of the favorite games being *atya patya*, dear
to the hearts of so many boys of Southern
India. In addition to the academic studies,
the pupils regularly receive religious and
moral instruction. Daily the school opens
with prayers, and following that, fifteen
minutes are devoted to systematic teaching
of religion and morals. Besides this, Sunday
classes are regularly held throughout the
school terms. On December 31, 1910, the
number of pupils enrolled in the school was
141, ninety-two of them belonging to the
depressed classes and forty-nine to higher
castes. Seventeen out of the 141 were
girls.

A second school maintained by the
Mission, situated close to the *chawls* of the
depressed classes labourers who work as
scavengers in and around Bombay has on



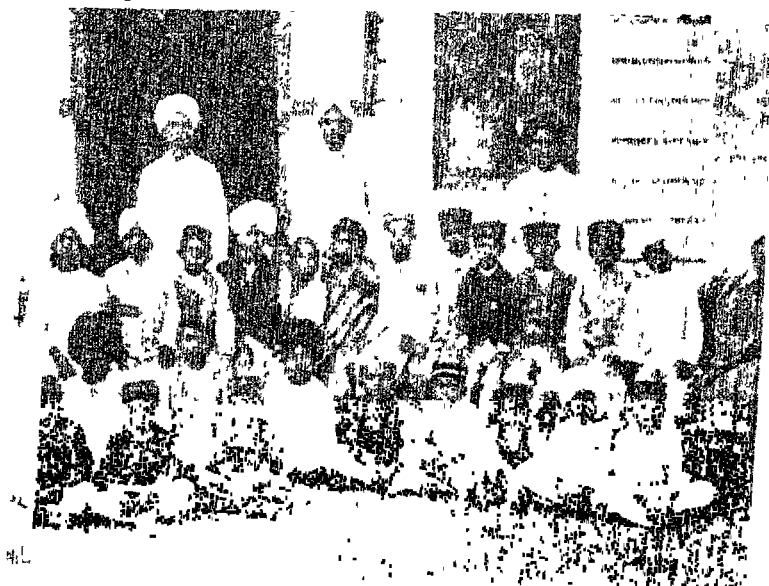
How the *untouchable* boys look after being taken in hand by the Madras Depressed Classes Mission.

its rolls thirty boys and seven girls. The master of this school is a Mahar—a low caste man. The third institution, Madanpura Day School, located in Byculla, has ninety-six boys and nineteen girls in attendance. The Kamathipura Day School for *Bhangis*—sweepers—is teaching twenty-three boys and six girls how to rise in life.

In 1909 a hostel was started in connection with the Parel Middle School, in order to keep as many pupils as possible under the constant watchful care of the resident missionary, and away from the degenerating environment of their homes. There are now twenty-one boarders on the roll, three of them girls. Of this number, two are paying, four are half free, and the balance are maintained by contributions from the Miss Clarke Memorial Scholarships Fund, and other sources. A regular daily programme is laid out for them. They are required to rise punctually at five o'clock in the morning and attend *bhajans*, and morning prayer. At six o'clock they have a cup of *canjee*, then they go to their book-bindery work, and later study their school lessons. At nine they have their bath and breakfast,

after which they read. The Day School continues in the morning until five o'clock, and then the students return to school at half-past five. After school is dismissed, the boys wash and take a bath. Supper is served at seven, and then they either attend night school, or retire. On Sunday a Sunday class in their own debating club is held. Mrs. Kamalabai, a boarder, who, with other domestic workers, maintains the distinctions of order and dine together. The strictest attendance and behavior is required of any of the boys or girls. They are not paid free of charge. A. M. Sayad, a Brahmo by religion, is the head of the School, and a Brahmin lady, assisted by a girl, is in charge of the sewing and the girl pupils.

A BROTHER TO THE LOWLY



are being educated by the Poona Branch of the Depressed Classes A

it *Sadan* has been in connection with the Depressed Classes of the workers have been running by Sheth (already mentioned), or the maintenance is generous donor, regular contributions and since then the struggling along whatever. They are unable to keep at help from some less workers have a poor of Bombay made the parents to the Mission School. to teach the *pariahs* ness of the home, y found poor people for a doctor from ry to visit them free n to get into some r patients and dying ed in their homes. ended thirteen cases life. Home classes *awls* for grown-up at reading, writing, en of the depressed ized into a regular naries. This body

meets every alternate Saturday at Madanpura Day School, to listen to the reading of the various Hindu scriptures such as the Mahabharata and the Ramayana.

The Ladies' Committee of the Depressed Classes, of which Mrs. Laxminibai and Mrs. C. Caplan are the real force, for its object the creation of interest and work of the Mission among ladies of the upper classes: the raising of funds for the movement, and organizing functions such as bazaars and concerts for its benefit. Mrs. Stanley Reed, the popular editor of the *Times of India*, now presides over the Committee, the place originally filled by L. Mackenzie, who was an enthusiast in the cause during her residence at Poona. She was able to interest many of the rulers of Native States in the work of the Mission.

The *Somawanshiya Mitra Samaj* started at Byculla in 1907, under the auspices of the Depressed Classes Mission. The aim of this Samaj is to promote moral and religious reforms and help spiritual education amongst the "untouchables." Religious services are regularly held every week under the leadership of the members, with the help of a few men belonging to the *Prarthana Samaj* who are interested in the movement. Public meetings are held in various districts inhabited by the depressed classes, lectures being de-



A group of the Depressed children attending the school.

cial reform, education, temperance and dred subjects.

Twelve branches of the Depressed Classes Mission have been started or affiliated, chiefly through the efforts of Mr. Shindé, at Ana, Manmad, Mahableshwar, Dapoli, Puna, Satara, Kolhapur, Akola, Amraoti, Solapur, Madras and Mangalore. The Thana Branch takes advantage of the low caste school maintained by the Municipality, combining its efforts to urging the parents to send their children to school, and to seeing that the right kind of teachers who have a genuine interest in the welfare of the little pupils, are employed. Nothing also is distributed to deserving children, to enable them to go to school. The Branch at Manmad conducts a day school, with about thirty pupils in attendance, and a night school with twelve boys on the roll, the former presided over by two teachers, and the latter by one. The Mahabeshwar Branch was started in 1909, at a drawing room meeting at Government House presided over by Lady Muir Mackenzie. Toward the end of that year an industrial school was started, forty-seven presenting themselves for enrollment at the very start.

Teachers from Sirur were sent to rope making. They paid two annas a day for the girls and boys six pias. They were sent from two to five.

Dapoli offers a large number of places for the depressed classes. The first school began here in 1880. The School, under European teachers, the boys without charge attend the Marathi paying any tuition training in drawing charge in the two Taluka, one at Vakavli, about 18 miles. They also are admitted few scholarships for low castes at the schools. In this Mission works attendance, and give already in existing institutions of lecturers. Books

and girls who are too everything possible is progress amongst the have been sent to the city providing for all

has a night and a day gement. Up to March ools were maintained, closed at that time as used to exist. Thirty t school, and 181 the er number being girls



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in hand the educa- i the low castes at forth every effort to is the intellect cul- morality and physi- are taught. It must e little ones in ques- est stratum of Indian of the animals are bits than they are. of attention has to be of cleanliness. If the dily bath, they are he summer time, those

who have not performed their ablutions at home are made to take a bath under the pipe in the school compound, under the watchful eyes of the teachers. One of the most noteworthy efforts of this Branch has been to abolish indecencies in connection with the *Holi*. At first the experiment was tried to keeping the school open throughout the festival period; but the attendance was next to nothing. It was evident that this would not avail. Then counter attractions were provided in the school on the day of maddest revelry, when the people are accustomed to throw dirt and ashes at each other and indulge in ribaldry, the entertainment taking the form of English and Indian music, game and refreshments. This proved more successful. Many of the boys in the higher standards were persuaded to refrain from taking part in the *Holi tamashas* by Mr. G. K. Devdhar, M.A., of the Servants of India Society, who delivered a lecture to them on the subject: "How to behave during *Shimga* days" Songs were composed by the Head Master and taught to a number of boys organized in a *mela*, who visited the localities where the "untouchables" live and sung them to large audiences in place of the indecent songs usually enjoyed at this time. This had the double effect of helping to reform the *Holi* fun and popularising the school. The Poona Branch also maintains a free reading room and library for the depressed classes. A number of popular papers are sent free to the reading room by their respective proprietors.

The movement to help the "untouchables" at Satara began in 1904. It was not affiliated with the Depressed Classes Mission Society until 1910, up to that time being conducted under the auspices of the Satara *Prarthana Samaj*. The first step taken was the establishment of a small school in 1902, maintained by private subscriptions and meant particularly for the illiterate Mahar military pensioners who had joined the *Samaj*. In 1904 the Municipality took charge of the school, and since then has conducted a day school for the depressed classes. Meantime the *Prarthana Samaj* started a night school for grown-up labourers among the low castes, who, since they had to engage in their occupations, could not

of the day school. This for a long time has been managed by Mr. R. R. Kale. It has all along been the life and soul of the movement in Satara. The low caste students in this place is so far advanced that on January 16, 1911, on the anniversary of the death of the late Mr. Justice Patil, they held an educational conference, planned and organized by themselves. They demonstrated that the seed of self-help and self-reliance had sprouted and that a sound growth amongst them, by collecting Rs. 25 and securing promises of Rs. 100 on the spot. Another evidence of their progress is the establishment of a co-operative fund by the Satara sweepers. They have paid off all the debts of these unfortunate people, which previously absorbed three-fourths of their pay every month, the total amounting to over Rs. 500, and a balance of Rs. 200 in the bank to their credit. The institution is managed by a committee of sweepers, with an advisory board. Its establishment has resulted in a pronounced abstinence from intoxicants and a renunciation of the *Bhangis*.

The Kolhapur Branch was established in 1908, with more than seventy-five members. It has opened a hostel for students of the upper classes, which is named after Mrs. Violet Clarke. Fifteen boarders at present are living in the hostel, attending the local English school and all learning English. They are coached by a special teacher who holds a class in the Hostel for this purpose.

The chief work of the branch at Akola, however, takes the form of public meetings, private meetings being held weekly and a number of propaganda lectures being given. In addition there are two night schools and a free boarding house. A small beginning has been made in the industrial line, a handloom having been installed in the Janooji Boarding House. But unfortunately, as yet it has been impossible to make much of it, as no weaving teacher could be secured. A night class is conducted by a Mahar gentleman assisted by some of his caste people, at Wadegaon, in the Balapur Taluka of the Akola District.

The Amraoti Branch had its beginning in 1908. The first practical work, however, was done in 1909, when a night school was opened at Patipura, twenty Mahar boys

being present. This present institution exists when, during the day, the boys and girls ceased to attend the school. At the time, however, there was no rudimentary education, there was no close the school. However, in the beginning of 1911, seven boys in a village at the residence of a landholder, from



A Mahar boy, 1911, to earn an honest living, temperance and Shinde.

Almost all of them are by day labourers. They are avid for learning and opportunity to work. There is a school between boys held at Rajapeth.

A day and night school by the Indore was closed owing to

A BROTHER TO THE LOWLY



the *untouchables* live and where they work—a sad contrast.

are continuing their the teaching of a is interested in their ption, little is being int.

ng branch. It main- paid staff of teach- egan under difficult- e was no building At first the sessions e spreading branches At present fifty-five l, which is presided nstructors. Another in the temple of the e, with twenty-five there are two night d enrollment of fifty. isit the homes of the nterest them in self- v along the lines of s. A reading room perambore, supplied nd newspapers, and been published for

ch conducts a day e, an industrial insti- *Panchama* families. twelve girls attended ar. The classes are

held in a well-equipped, well-built. Three teachers, two of them *Panch* engaged as instructors. Education school is absolutely free, the pupils tion, being supplied with books, st clothing and umbrellas, and furnis a good, substantial mid-day mea receive training in weaving, garder other manual labour, as well as education, and are given lessons ir and made to perform exercises in c singing. One of the reforms brought this branch has been a change in th ter of the names bestowed upon It appeared impracticable to the to expect a child named Earthwo Centipede, Pig, Rat, Flat Fish, Barl or Thorny Fish, to develop much se or to attempt to rise much above of the beasts and birds and inse whom they were named. The of giving better names has already in good to the community. On features of the Mangalore Branch is dole of rice to deserving pool, v visiting the donors once a week, c the rice and taking it to the dep Mission, from where it is distributed ments in Eri silk culture are now be with fair promise of success. The Colony occupies twenty-six acres

owned by the Mission, a certain plot being parcelled out to each one to be held on a permanent tenure, and to which he has a perpetual and hereditary right. A great proportion of the work of this centre has been done by Mr. K. Ranga Rao, who has suffered all sorts of privations in order to

foster the institutions that are doing so much good to the poor *pariahs* of the district. This branch is much older than Mr. Shinde's mission; but, unselfish man that he is, the organizer very gladly sunk its individuality into that of the larger association.

COSMOPOLITAN.

THE CRISIS OF 1875 IN ENGLAND

THE three years immediately preceding 1873 were years of the greatest commercial activity in England. This activity was encouraged by forces which had their origin outside Britain.

The out-break of the Franco-Prussian War and the enforced suspension of production in France and Germany during the war caused an extraordinary demand upon British manufactures, and led to an enhancement of price of labour and raw materials. Manufacturers, having before their eyes the necessities of the contending armies kept their hands going full time. The cloth trade, the leather trade, the chemical trade—every trade, in short, bearing directly or indirectly upon the equipment of soldiers in the field was active.

"Indeed deep called unto deep, and all round, almost without exception, every industry in this country was in a state of greatest prosperity."*

The demand for British manufactures in France continued unchanged even after the conclusion of the treaty of peace, because the vast indemnity exacted by Germany crippled the industries of France, and that country took several years to recover from her depressed industrial condition.

The iron trade was the first to rise in value, and was in a most prosperous condition in consequence of an excessive demand from the United States of America where a sudden impulse was given to railway extension after the conclusion of the civil war. The coal trade being closely connected with the iron trade shared the prosperity. Thus in 1871 iron, hardware, and machinery were

all in great activity and coal rose enormously in value. The following table indicates the movement of the prices of coal and iron goods during the period 1871-73:—

	1871.	1872.	1873.	Percentage increase, 1871 to 1873.
	s. d.	s. d.	s. d.	
Pig iron	61.08	100.85	124.65	104
Iron in Bar	8.37	11.59	13.09	56
Iron Rails	8.24	10.82	13.27	61
Coal	9.80	15.83	20.90	113

The increased demand for coal and iron goods and the consequent rise in the prices of those commodities were partly due to many foreign loans now contracted in England.

"The British public subscribed again, for the hundredth time, to regenerate Turkey, they lent capital in order to manure the world with Peruvian guano, and to create an inter-oceanic railway across the Isthmus of Panama, under the patronage of the Honduras Government, and they advanced their money on the 'security' of the non-existent revenues of such states as Costa Rica, Paraguay and San Domingo. It was 1824 again."†

Thus France borrowed £10,000,000 in 1870, and £80,000,000 in 1871. Russia obtained, in four loans, £54,000,000. Turkey got £44,000,000. Buenos Ayres, Chili, Peru, Honduras, Bolivia, Uruguay and Paraguay, each got large sums.‡ Large investments were also made in the United States and other countries. A large part of these loans was spent in the creation of

* Report on the price of exports of British and Irish produce and manufactures, 1861-1877 (Command Paper, 2247, 1879).

† Buxton.—*Finance and Politics*, Pp. 136-37.

‡ Leone Levi.—*History of British Commerce*, P. 496.

* *Gilbert on Banking*—Edited by A. S. Michie, Vol. II, P. 385.

a vast telegraphs, shipping and kindred objects, the materials for which were to a very large extent ordered from England. Thus a very brisk demand was created for English goods.

While the industrial enterprise discussed above was thus stimulated by increased demand for British goods in continental Europe and America, the extraordinary expansion of that enterprise was made possible by an abundant supply of capital at low rates of interest. After the panic of 1866 had spent itself, the value of money declined from 10 per cent. in the middle of May, till the end of December, when the bank rate stood at $3\frac{1}{2}$ per cent. From this time onward for several years there was a period of very low rates and cheap money. From the beginning of 1867 to the middle of 1870 the bank rate, except during April and May, 1869, never reached more than $3\frac{1}{2}$ per cent.* The rate fell to $2\frac{1}{2}$ per cent. in September, 1870, when money began to pour into England for safe keeping from almost every European centre because of the outbreak of the Franco-Prussian War. Money continued to be cheap even after the conclusion of the treaty of peace; because, on account of the German occupation of certain provinces in France and the outbreak of communist troubles in that country no one could tell the possibilities that lay in the future. Hence money still remained in England, keeping rates low. These low rates of interest enabled traders and manufacturers to go into operations into which they otherwise could not go; and industrial activity took a speculative character.

One of the indications of the wide expansion of business activity is to be observed in the movement of bank deposits. And we find that the aggregate deposits of the London joint-stock banks rose from £78,189,420 in 1870 to £104,958,902 in 1875. Now, as in the industrially advanced countries a large part of deposits arises out of loans, this increase in the deposits of the London joint-stock banks clearly indicates increase in the volume of business.†

Another feature of the business situation is to be noticed in the Movement of Clearing-House Operations. Thus the amount of

transactions at the London Clearing-House rose from £3,720,620,000 in 1869-70 to £6,013,299,000 in 1874-75, showing increase in the volume of business.

The expansion of industrial enterprise also found expression in the floatation of an unusually large number of joint-stock companies. The following table shows the movement of corporate undertakings* :—

Year.	Number of Companies.	Subscribed Capital.
1870 ...	584	£38,000,000
1872 ...	1,116	£130,000,000

These undertakings naturally led to a heavy increase in the output of national products; which explains the considerable increase in the foreign trade of the kingdom as indicated in the following table :—†

	1870.	1873.	Percentage increase. 1870 to 1873.
Exports..	199,586,000	255,165,000	27½
Imports ..	303,257,000	371,287,000	22

It will be recalled that the high prosperity of British industries, which we have been considering here, was due to and depended on the increased continental and American demand for British manufactures, which arose out of the suspension of production in France and Germany during the Franco-Prussian War and the extension of railway transportation in the United States subsequent to the Civil War. The domestic demand was not sufficient for the consumption of the entire national products. Hence any change which might take place in the foreign demand for British goods was sure to affect the British producers immediately. After the conclusion of the Franco-Prussian War the German and French demand for war materials ceased at once; and, as the people of the Fatherland devoted themselves enthusiastically to the development of their own economic resources, the German demand for other kinds of British goods also suffered considerable contraction within a few months. The crisis which followed the industrial expansion of Germany caused further contraction in the demand for British commodities. The French demand for these

* Gilbert on Banking, Vol. 2, Pp. 381—84.

† Levi—*History of British Commerce*, P. 549.

* First Annual Report of the Commissioner of Labour (Washington), Pp. 26—27.

† *History of British Commerce*. P. 496.

commodities continued unchanged for a longer time because of the crippled condition of French industries which resulted from the exaction of a heavy indemnity by Germany. But finally the French people under the brilliant leadership of M. Thiers recovered from their economic distress, and then their demand for British goods decreased to a large extent. In the United States the excessive railway extension was followed by a severe crisis in 1873 which seriously affected the trade between that country and England. A considerable decrease also occurred in the British trade with South America. We have seen how the vast amount of loans contracted by the South American States in the English money-market created a very brisk demand for English goods in those regions. The demand on the part of the foreign states was thus due to *capital* not to *revenue* expenditure. Such capital expenditure of necessity soon came to an end, and consequently the demand for British goods in the borrowing states immediately ceased. Even where honest and solvent, these states were labouring under great difficulties in paying the interest on their loans, and had no balance of revenue for further investment in public works; and it should be noted that many of these states were neither honest nor solvent, and their transactions had been simply fraudulent.* Thus we see that after 1872 there was an extensive decrease in the foreign demand for British goods, and, as the supply of these goods could not be curtailed accordingly, virtual *over-production* occurred. The crisis of 1875 was the natural outcome. To be sure the difficulties of the situation were greatly aggravated by the general default of interest payment and the repudiation of loans which occurred at this time especially in the two

Americas. It has been estimated that out of a grand total of loans taken in London amounting to £614,228,300, the amount of loans in default, including interest (£45,500,000), was £159,102,000.† Yet the default of loans and interest can hardly be considered as a cause of the crisis, because during the crisis there was no lack of money and capital.

"The productive power of England was unaffected. The condition of the people continued excellent. The cost of production was lower. *Capital was abundant.*"‡

The crisis was only a reaction from the speculative excitement of 1870-73 and the over-production which was caused thereby.

The crisis began with failures among firms engaged in the South American trade. Four such firms with total liabilities amounting to £3,800,000 succumbed at the outset. Then several failures took place in the iron trade, the most important of which was in the case of a London firm with liabilities amounting to over a million sterling. Then succumbed a firm engaged in the East Indian trade with liabilities to the extent of £3,000,000. These and other failures involved England in a severe commercial depression which continued till 1878.† Trade which for some years made unprecedented progress stood still and retrograded. In due course, however, business was restored to its normal conditions. England suffered from a temporary depression in consequence of a sudden contraction of her markets on the continent and in America, but she soon created new markets and thereby relieved her producers. And on the whole the speculative activity of 1870-73 has done more good than harm to England.

SATIS CHANDRA BASU.

* See the *Banker's Magazine* (London), Vol. 2, 1875, Pp. 878-907.

† *Journal of the Royal Statistical Society*, Vol. 41, P. 330.

‡ *Levi—History of British Commerce*, P. 502.

§ *Gilbert on Banking—Vol 2, Pp. 392-96*

SOME FACTORS IN LARGE CROP PRODUCTION

BY S. SINHA, M.R.A. S. (ENG.) M.A.S.A. (U.S.)

WE have been hearing a great deal about the improvement of Indian farm crops, and as a people we are

just waking from our long sleep. Many of us have come to this country to study agriculture, and many have gone back after

sting Amer an Experiment Stations. How far they are trying and have been successful in the introduction of improved methods of crop production they themselves will answer. The writer in this article intends to describe briefly some of the underlying principles of crop production culled from various experiences.

1. TILLAGE. The question might be asked: "Is plowing an art?" It certainly is. Can we still call it an art when done by the native wooden plows? Is it likely that a man would be favorably impressed by the way the ryot turns the plow? In ninety cases out of one hundred it is not. Now, how are we going to improve? One great improvement will be effected by the use of iron plows, and plowing straight in such a manner that strangers passing the farm will be attracted by its neatness. Good plowing is profitable; if a fair crop can be obtained with poor plowing, a better crop can be obtained with good plowing. Thorough tillage with improved field machinery is one of the most essential factors in successful agriculture.

2. ROTATION OF CROPS. Crop rotation means a certain succession of crops which regularly repeats itself each time the course is run. It means further that the crops follow each other in such order as to insure each having such supplies of plant food of such a character as to aid in securing good returns from each particular crop. A good rotation will include: (1) Legume, meadow or pasture. (2) Root or corn. (3) Some cereal crop.

Various combinations of these three classes are possible, and the natural aim of experimental work with rotation will be: (1) To determine the comparative values of the rotation as soil improver; (2) Their relative suitability for different lines of farming.

In our country farms differ in size, farmers differ in knowledge and skill, crops differ, seasons differ: prices change. Under these circumstances every farmer should adopt the crop rotation best suited to his own special conditions.

Land should not be kept continuously confined to a single crop, if so kept, the yield will be low; whereas in the rotation series the yield will be increased, and if a liberal

dressing of farm manure be added a remarkable increase will be usually expected.

Experiments have further shown that crop rotation alone has been sufficient to maintain the fertility of the soil. Let us turn to the records of the Illinois Experiment Station where we have the results of a rotation field started thirty-one years ago. Dr Smith of the University of Illinois writes*:

"In a three year rotation of corn, oats and clover, the average of the last three corn crops amounts to fifty-seven bushels per acre. The same system started sixteen years later (the land being in pasture in the meantime) on another part of the same original field gave in these same three years sixty-four bushels per acre. By this comparison we see that the old rotation field is declining in yield having gone down seven bushels per acre by reason of its being sixteen years older. Although it may be true that statistical averages would appear to show that the production of a country can be maintained over considerable periods of time, we find that wherever long continued records have been kept of a given piece of land of normal type the best known crop rotation systems have failed to maintain production and the land has always declined in yield."

A question may arise in many minds, shall we then dispense with rotation? Surely not; it has many advantages which can be summed up thus:

(1) It helps to control certain weeds, plant diseases and insects. (2) It saves plant food, and through the legumes adds nitrogen. (3) It destroys the toxic substances. (4) It helps to distribute the farm labor over the season. (5) It allows the alternation of deep and shallow rooted crops. (6) It simplifies farming.

But any way we should persuade the farmers to stick to good rotation of crops and to continue to make good use of all obtainable farm manure, by which means alone they can hope to maintain sufficient nitrogen and humus in the soil.

3. SELECTION OF VARIETIES. The selection of proper varieties is a question of great importance in improving farm crops. In the first place, the variety should be adapted to the length of season. Any variety can be adapted to the locality by selection through a number of years, but it is a safer practice to plant that variety, best suited to farm and climate. If satisfactory native varieties are not obtainable, approved new

* Second Annual Report of Ohio Corn Improvement Association.

varieties may then be tested in a small way and gradually adapted to local needs.

It is not true that one variety that gave high yield in a particular locality will therefore, give satisfactory results in another locality. We have found that Dawson's Golden Chaff, the best strain of wheat of Ontario Experiment Station, when grown on Southern Illinois, failed to compete with other Illinois strains. We learn from this that one kind of climate or soil is favourable to one strain of wheat, while a different kind of climate or soil would be required to favor another strain.

Then again we should not discard any variety or strain quickly. Experiments have shown that by giving the strain a further chance, and then transferring it to some other station, it was found that such strain headed the list. Too much care cannot be taken in selecting and discarding a variety.

4. SELECTION OF SEED. An Englishman writes that, "the weakest point in the practice of the Indian ryot is the neglect of seed selection." It would be no exaggeration to say that probably not one ryot in one thousand has ever thoroughly examined a head of wheat or any other plant of our ordinary farm crops. What better demonstration could we show to him than by asking him to thresh several heads of wheat by hand, examine a handful of wheat, and note that some of the grains have a hard and somewhat transparent appearance, while others look softer? Let him select ten or fifteen of the softer seeds and chew them until they form gum; let him again do the same with hard seeds; he will find that this time they make a much more elastic gum. This elasticity is an indication of what the miller calls good quality in wheat, and the flour from such wheat will make bread which rises well in the process of baking. Let him plant the two lots of soft and hard seeds separately in order to see whether they will produce seed of the same quality as the seed sown.

Experiments for at least six years in succession have been conducted by Director Zavitz at the Ontario Experiment Station with large plump seed and small plump seed of both spring and winter wheat. In all the tests, equal numbers of seeds of the two

selections were used. His results are as follows:—

Winter wheat	{ Large plump seed	46 9 bushels
	{ Small " "	40 4 " "
Spring wheat	{ Large plump seed	27 7 bushels
	{ Small " "	18 0 " "

In further experiments conducted at Indiana, Ohio, Tennessee, an average increase of 3.6 bushels of wheat per acre was secured by sowing large grains instead of small Cobb* reports tests of various grades of wheat kernels with respect to size, and concludes that large kernels give better yields of grain. It is generally true that the largest grains are the heaviest and high-yielders, so the farmers should sow nothing but large plump wheat. Same is true of seed corn (maize) Williams† reports that the heavier ear in its ear-row tests outyielded the lighter during the years 1904—1906. Bringing this report down to 1909 these results continue to tell the same story, the average gain per acre for heavy ears during the years 1908 and 1909 was 1.93 bushels. Many other experiments have been conducted at the Ontario Experiment Station with each of eleven different classes of farm crops, and the average results show that the large seed surpassed the small seed by 19.1 per cent. for grain crops, 40.3 per cent. for the rape, and 60.1 per cent. for the root crops. It is evident from all these results that we shall get high yield and marked improvement in quality by planting large and heavy seeds.

It is advisable to get the habit of running our seed grain through an ordinary fanning-mill which is of use in blowing out the lighter seeds, in screening out the smaller and in removing weed seeds. Then only well-cleaned, large plump seeds will be left. We would seriously urge each ryot to use such large seed well-matured, and of strong vitality. If he has not got any good seed, purchase him the best seed; if it is impossible to purchase, select from the best that he has.

One of the best guides in making selection that we found both in Ontario and Illinois Experiment Station was the "score card." Score cards have been made for most of the farm crops and fruits, the variety

* *Agricultured Gazette of N. S. Wales*, 14, (1903) No. 2.

† *Ohio Bulletin*, 212,

for each farm crop that is scored highest is selected for planting.

The following score card was used by the writer in June, 1909, at the Ontario Experiment Station for preliminary selections of potatoes:—

POINTS.	PERFECT SCORE.
1. Flavor	40
2. Mealiness	40
3. Appearance (color)	20
TOTAL.	100.

These potatoes were boiled before we started to score, and selections were made according to the ones that scored highest. During the time of final selection the shape of tuber, eyes and size were considered. The following score card is adopted by the Illinois Corn Growers' Association for selection of ears of maize:—

POINTS.	PERFECT SCORE.
1. Uniformity of exhibit	5
2. Shape of ear	10
3. Length of ear	10
4. Circumference of ear	5
5. Tips of ear	5
6. Butts of ear	5
7. Kernel uniformity	5
8. Kernel shape.	5
9. Color in grain and cob.	10
10. Space between kernel and cobs	5
11. Space between kernel and cobs	5
12. Vitality of seed condition	10
13. Trueness to type	10
14. Proportion of shelled corn to cob	10
TOTAL	100

The members of this Association are held in strong pledge to select only the best types of corn. Each member, for example, must test his seed before sending it out to the brother farmers, and if less than 90 per cent. fails to sprout, he must reject it all.

Let us make the score cards for the various farm crops of India, let us print them in various languages of India and distribute them to every child and parent of farm homes, let us explain the *ryots* why we gave "40" for flavor, and not "20", why we gave "10" for proportion of shelled corn to cob and not "5". With this sort of work we can arouse the country to the need of score cards and good seeds. We conceive no greater achievement than to induce our Government and Indian agriculturists to follow this method.

5. BREEDING. When a variety has been

selected and grown, and we want to make it better, it then comes to a question of breeding and improving the varieties we now have. This can be done by continuous selection. The improvement of races by selection is slight in one generation; if this be continued year after year, very marked results may come out in course of time.

In Burbank's methods selection plays the most important part; to attain this end, the largest number of variations is prerequisite; such variations can be induced by crossing or hybridization. By crossing we can get all kinds of combinations; this will give us a chance to pick out the most desirable, ideal type, discarding thousands of undesirable and imperfect plants. Crossing sometimes combines in the hybrid* the good qualities of the two varieties. As soon as the desired type is picked out, its improvement and fixation by selection should begin.

There is another method which is called "Composite crossing" or crossing of many distinct strains and the mixing of the desirable characteristics of all such strains into one plant. For instance, there may be five distinct varieties of wheat or other plants, each of which may possess one particular characteristic which makes it superior to or different from other varieties. What we should do now to take this characteristic from each variety, is to blend it with the one distinguishing character of each other variety, thus getting a new and distinct breed that possesses the merits of all. When we bring out a large number of variations by composite crossing, new and prolific types are possible, and by selection of desirable types we can fix them permanently after several years of selection. Director Zavitz brought varieties from all over the world, from France, Germany, Holland, Russia, Argentine Republic, India, China, Japan, etc. He has made composite crossing of many important varieties of cereals. In many cases important and valuable results have been obtained. In fact this world-wide test has been in the interest of Canadian farmers, and they have got the knowledge of the best that mother earth could offer.

In the United States of America, where "Corn is King", Dr. Hopkins of Illinois Experiment Station, the father of corn breeders,

* Hybrid is now commonly used to designate an cross.

and the founder of "Single-ear selection" has laid the foundation of corn breeding on a business basis. His principle is now adopted all over the corn-growing states. Who knows but that it may be adopted some day in India too? He has bred corn not only for special characteristics but also for immense industrial purposes. His work to-day ranks as a classic in American agriculture. The progress of plant breeding in America is the greatest and most important undertaking of the American people. When shall we awaken to the fact that progress in Indian agriculture depends chiefly upon the breeding of plants for each agricultural district, and that the sooner this is done, the more prosperous the "Starving" India will be? Breeding is not a child's play, but a question of careful investigation and the intense application of the principles adopted by various breeders. But in order to achieve any progress in this work of breeding,

within a reasonable time, the writer thinks that the breeding of each principal crop will have to be submitted to a specialist who shall devote his whole time and energy to it alone. It is superfluous to add that the Government should support it. Private enterprise will for awhile do good, but the time will come when the breeder, who for love of the work is giving to the Indians results of untold value, will be removed by death or some other cause, and his knowledge, experience, and precious collections will be lost to the Indians; then the whole business will be stopped, some other man will have to step in and spend another life-time in crossing the ocean, living with the breeders, and learning their principles and "hidden treasures", he too finding at last that one life is too short to finish much in such an important and useful field of labor.

UNIVERSITY OF ILLINOIS.

HOW A SAINT HEARD DAMARU

THIS is a true story about Shiva's dance. The names are different, the places, far away: but to the uttermost ends of things, the beat of His little drum penetrates, and is heard by His children.

* * * * *

There was once in the West an acrobat who became a saint. He entered a monastery, and was loved by the monks for his gentle and radiant nature. He was neither learned nor was he capable, they thought, of ecstatic visions, and in all those gifts which men count as valuable he was the humblest member of that community. He had a great devotion to the Holy Mother, and used to spend all his spare time kneeling before Her altar in the chapel. The Abbot noticed this, and began to suspect that the young monk went there at night as well as in the day time; so he held a consultation with some of the elder brethren, and they determined to watch. They watched; and in the dead hour of the night they saw the young monk steal into the chapel and up to Our Lady's altar where he fell upon his knees

praying aloud: "O Mother," he cried "our Blessed Lord has given me only one gift with which to praise Thee. I cannot speak fine words, nor read the Latin prayers. I cannot sing in the choir, or teach in the school, or even keep the household accounts. Oh, Lady mine! I am only a poor little acrobat! But thine own Lord made me thus! Take then this His gift to Thee, and mine." Then rising with devotion, the young monk began to perform his tumbling feats in the chapel, but with such ardour and love of heart, that the Abbot and his brothers could say no word of reproof, and only the tears of humility and of abundant grace inflowing, streamed down their cheeks instead. For strange as was this devotion to our Lady, they knew that inasmuch as it was humble, wholehearted and sincere—it had found the presence of the Holy Mother before their finest prayers, their

* The contrast here is the greater, since no kind of dancing is allowed in the vast majority of Christian churches. Acrobat dancing is the humblest branch of the art.

harshest austerities, and that it had won blessing for all those struggling hearts within the monastery and beyond.

After that, they watched him for many nights; and as they watched, their souls, parched with learning and with worldly cares, received an ever-deepening influx of holy, simple joy and of divine humility from these wild prayers of the little acrobat. And they marked also how day by day he grew more ethereal, and how his very person seemed as if diffused with some heavenly energy so that his presence became a benediction to the brethren.

One night he came as usual to perform his devotions when all was still in the sleeping monastery—all except the ever more watchful and wondering elders. This night he lay long upon his face before the shrine, so long that it seemed indeed as if the sleep, which for many nights he had denied himself, had conquered him at last. The monks were about to retire, believing him asleep, when suddenly, as if possessed by some motion not human, but rather of the mighty universes themselves, he arose and swung himself into the shades of the chapel, leaping, vaulting, pirouetting and dancing in

an abandonment so complete, so melting, and so inspired, that it seemed as if the very walls of stone must have bent and swayed to its magic, while the old monks fell upon their knees to witness the miracle of his art. On and on, round upon round nearer and nearer as it were to the spirit of some inner compelling rhythm, the young monk leaned and leaped, in the maddest ecstasy of divine motion. Hour after hour he danced, until at last the pale lamp upon the Mother's shrine grew even paler in the first gleams of morning light, and in those holy moments of the dawn, they saw the face of the young acrobat, shining with a light beyond all earthly lights, as if it were indeed reflecting the very radiance of the Lord Himself. Now he had reached the centre of the chapel, and there for an instant hung poised with arms outstretched. Then slowly, as if life could no longer hold his joy, he sank upon his knees. Slowly he crept upon them until he reached inside the rails of the Altar. There he stopped "Mother!" he murmured, "shield me in Thine arms, that I may bear this glory"—and fell prone. The saint was dead.

MAUD MACCARTHY.

LIFE IN THE SOUTHERN STATES OF AMERICA

WHEN I started from Chicago for a trip to the sunny south, a long, sharp winter was casting its deep gloom over the 'Windy City' of Lake Michigan. The pavement was already covered over with snow four feet deep, the shrill wind was howling around the street corners, and the feeble sun was giving a 'paler light than a waning moon'. The windows were rattling in the blinding snow storm. The telegraph and telephone posts looked like sheeted ghosts in dim, uncertain light. Yet the streets were far from being deserted. People were rushing about their business, muffled up in heavy furcoats and ear protectors. Biting cold as it was, there was no ceasing to the everflowing stream of humanity. An uninitiated might judge from the onrush of the crowd that Chicago

was on fire and everybody was flying from the doomed city for his life.

Twelve hours after I left Chicago I found my train speeding through the south land, where the fields were green, the birds were chirping, and the sun was shining bright and warm. What a sudden shifting of scenes! The shop-keepers in the porches were sitting on tilted chairs and spitting tobacco juice. Men were driving behind ox teams chained to rusty waggons. The pigs and cattle were plodding through the main streets. Everything was so slow and sleepy and primitive.

There can be no greater mistake than to suppose that the character of the American people is the same in every part of the United States. America, like India, is too vast a country for generalisation. The

people of the 'wild and woolly' western states are as much different in their temperament and in their habits of life from those of the progressive east, as the hustling people of the northern states differ from those of the slow-moving south.

Where is south? you ask. By 'south' one understands in America the states of Virginia, Carolinas, Georgia, Florida, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas. In the north the climate is cold and rather unsettled. In the south it is steady, subtropical; it is neither too hot in summer, nor too cold in winter. A perfect heaven of health seekers and rest experts! But the difference between the north and the south is more than the difference in climate. The southerner, unlike his northern neighbour, is not always on the jump. He takes life 'easy' and has plenty of time to live. The northerner works his life out to keep his life in; he has fewer opportunities to cultivate sociality. Ask an eastern or a northern man where his Public Library is: he will say in a hurry, "Go to Washington Street, cross the Lincoln Boulevard, turn to your left, and if you walk two blocks straight ahead, you will come to our Public Library." He is all business. He cuts you off quick. Put the same question to a southerner. He does not try to explain what he knows to be of little use to a stranger. He smooths down his long hair, puts on his soft hat and takes you over to the building in question. To be sure it takes a little of his time; but he does not seem to grudge. He is friendly, accommodating.

The constitution requires every American citizen to renounce all claims to title and nobility. As a consequence there is no Lord or Duke or Baron. All have to sail under the plain 'Mister'. However, the blue-blooded south has outwitted the American Constitution for once. It dubs its prominent citizens "Captains," or "Colonels", or, at least, "Bosses"—rather a handy way of building up titles for home-made nobility with home-spun tastes. And chivalry, which is often regarded as the by-product of aristocracy, blooms here gloriously all the year round. The southerner is romantic. He is poetic. He is more chivalrous than chivalry itself. Every young couple that you meet in the

park is a pocket edition of Romeo and Juliet. Every young man is love-sick, every newly married man is a devoted husband. The southerner will do anything for his "ideal." He will never hesitate to throw his coat over the mud for his lady to walk over in dainty shoes.

The southern woman is a madam butterfly. She dresses and 'makes up' as no other American woman can ever expect to. She prides herself on being feminine, and smiles at her eastern sisters who wear jupe pantalons and cry "Votes for Women."

On the margin it may be noted that one thing which struck me particularly in the south was the absence of co-educational colleges. We know how in England women are allowed to enter Oxford and Cambridge, beat men at examinations, carry off honors and prizes, and yet they are finally denied their degrees, just rewards of their labors. No one doubts that it is all right for archaic England. But here in the south, with a few solitary exceptions, no man's college ever admits a woman to its lecture rooms. Indeed, it is rather hard for a stranger to understand how it comes to be that in a country which has so few sex restrictions, it should be necessary to have in a little town two "segregated" colleges each duplicating the work of the other. I presume that the chief reason why they do so is because the south is the south and she would be different had she tried something else. That, however, on the margin.

No one can travel long in the south without finding that the average southern woman considers herself too good to work in her home. She is very apt to regard herself as a decorative piece in the family. This is perhaps due to the fact that all manual work is looked upon by the southern whites as degrading. The result is that it has made the coloured man the inevitable person in the south. The common laborers—the porters, the waiters, the janitors, the drivers, the barbers, the farm hands, the house servants—are nearly all black. It is next to impossible to hire a white girl to work as a maid-servant. The southern white woman thinks it is utterly debasing to go into the kitchen and cook her meals. One time a white woman dressed in rags and worn-out shoes came to my landlady asking for sewing. She had such lean and hungry

looks that they touched her to sympathy. As the landlady then did not have any sewing to give she had the temerity to suggest that she should do house-work instead of sewing, which brings there a very poor return. The woman with a starving look became indignant; she felt herself insulted at the suggestion that she, a white woman, would do any menial work, which is fore-ordained for the negroes. "Oh, no!" she exclaimed, turning up her nose, "I would rather die of hunger than work in the kitchen. The kitchen is for the darkies, the niggers." Later on, I met another white woman who was making her living chiefly by taking sewing from the negroes of the neighbourhood. But the house work, the kitchen work, must not be thought of as a proper occupation for her, even though she had touched the bottom with nothing or less than nothing. Let our reformers and uplifters who still cling to the notion that there is no caste outside of India take note of this.

One of the greatest problems which faces the south to-day is the negro problem. There are in the United States ten millions of negroes, and of these over eight millions live in the southern states. The south is therefore often referred to as the "black belt." Between the whites and the blacks in the south there is a perpetual social war. I recall that one of the first serious offences that I was accused of by my southern friends was the habit of calling the negro, a colored person,—a term much preferred by the self-respecting negroes themselves. In vain I protested that some of these men are eminent doctors, editors, preachers and college professors. In vain I pointed out their high character and intellectual attainments. The southerner could not be separated from his prejudice. "Why, the very idea of calling a nigger a colored man!" roared a furious 'Colonel' with fire in his eyes, "if that does not beat all! The nigger is a nigger. He has got to keep his place."

There is this prevalent notion among the whites all over the south, that unless the negroes are 'kept in their place' there will be a 'general rapine and destruction.' And the means which are adopted to keep the negroes in their proper place are painfully elaborate. Every rail road has separate white waiting rooms and colored waiting

rooms, white cars and black cars. Every trolley car-line has white seats and darky seats. Every theatre has an African section quite apart from the American. The list of these invidious distinctions may be multiplied indefinitely; but space will permit my pointing out only a few. It is interesting to observe that when one starts down the hill of race prejudice, he never knows where to stop. Once I happened to ask a prospective minister of the gospel if he would be willing to take charge of a negro church. "What? Preach in a nigger church?" barked out the follower of the humble Nazarine. "a true-born white man preach in a nigger church? No Sir. Not on your life."

The true-born white who loves to talk so loudly of converting the heathen and of carrying the gospel to the benighted Orient—that is the cant missionary phrase—is ominously silent when it comes to the question of giving a square deal to the negroes at his door. The truth of the matter is that not only are the negroes totally abandoned to their crude religious conceptions, but the very fact of their religion is made a butt of a thousand ridicules. I saw hundreds of negro churches up and down the south; they were almost always located in some out of the way streets, in back alleys, or in some neglected corners of the town. How did they all happen to be there? Why were not they built in some more respectable part of the town? On enquiry I came to learn that the white man would not tolerate a black church in any prominent section of the city or even in close proximity to a decent residence district. 'The negro churches are an abomination unto our Lord,' they say in effect.

Last fall the City of Baltimore passed a law prohibiting the negroes to move into a block occupied by whites. "The Committee feels", said the sponsor in introducing the bill to the legislature, "that the Baltimoreans will be criminally negligent as to their future happiness if they suffer the negroes' ambition to go unchecked. The existence of such ambition is a constant menace to the social quietude and property values of every white neighbourhood in Baltimore."

It is literally true that as far as the black world is concerned the white people have

a double standard of morality. It is also true that notwithstanding their missionary zeal, Christianity sits lightly on the southern whites. When I say this I have almost in my ears the voice of the southern Christian ministers who only fifty years back would go out and fight for the defence of slavery. Prominent theologians in Christian pulpits would quote from the bible passages by the yard to defend slavery as a divine institution. "Almighty God hath been pleased to make you slaves here", wrote Bishop Meade, choking with Christian love, in a book of sermons for the slaves, "and to give you nothing but labor and poverty in this world....."

"This rule you should always carry in your mind, that is, you should do all service for your masters as if you did it for God Himself, you are to do all service to them as unto Christ. Failing to do this, you will be turned over to the devil to become his slaves for ever in hell."

It goes without saying that right after the overthrow of slavery in the Civil War, the apologists for 'the religion of love' got busy and began to make over 'the infallible book' to suit the occasion. Their efforts have not yet been successful. And in the light of current experience it may be seriously doubted that the negro will ever be justified in asking the southern white preacher, 'Am I not a man and a brother?'

Speaking of the Christian religion in its relation to the Afro-Americans, the distinguished colored educator, Professor W. E. B. Dubois of the Atlanta University, thus voices the thoughtful sentiments of his race:—

"We have injected into our creed a gospel of human hatred and prejudice, despising of our less fortunate fellows, not to speak of our reverence for wealth, which flatly contradicts the Christian ideal. Granting all that Christianity has done to educate and uplift blackmen, it must be frankly admitted that there is absolutely no logical method by which the treatment of black folks by white folks in this land can be squared with any reasonable statement or practice of Christian ideal."

He then clinches his argument:—

"What is the result? It is either the abandonment of the Christian ideal or hypocrisy. Some frankly abandon Christianity when it comes to the race problem and say: Religion does not enter here. They then retire to some primitive paganism and live there, enlightened by such prejudices as they adopt or inherit. This is retrogression toward barbarism, but it is at least honest. It is infinitely better than its widely accepted alternative, which attempts to recon-

cile color, caste and Christianity, and sees or affects to see no incongruity. What ails the religion of a land when its strongholds of orthodoxy are to be found in those regions where race prejudice is most uncompromising, vindictive and cruel? Where human brotherhood is a lie? The one great moral issue of America upon which the Church of Christ comes nearest being dumb is the question as to the application of the golden rule between white and black folk."

If I have stressed the colored question a little too much it is primarily with the view of bringing out that the racial problem exists in the United States and in its acute form it is still to be found in the Southern States of the Union. I now hasten to add that this race prejudice does not seem to affect the people of India whether they happen to be in the North and South. It is still more emphatically so about the Indian students in American Universities. The doors of all the colleges in America remain open to our students without regard to creed or color. The kindly interest, the sympathetic appreciation, which the American professors constantly manifest in the patriotic ambition of the Indian students is most unique. Neither is the warm bond of personal friendship that invariably exists between the Indian and his American fellow-students to be less highly prized. Indeed, for Hindustani youths, such a congenial intellectual atmosphere will be hard to find in any other country. It is not so very long ago that Professor Edward Dicey of Gray's Inn said that the Indian students in England are most seriously handicapped on account of their color. There the vicious, color line has been so tightly drawn that even in the Inns of Court, where one's chief claim to be called to the bar depends on 'eating his full tale of dinners,' Indian and native English students seldom eat together. "Beyond meeting together at lectures," said Dicey, sharply warning the Indians against going to England,

"the British and Hindu students hardly associate in Hall. They dine by choice apart, though there is no rule of the Inns to that effect. But in as far as my observation extends, it is only when the Hall is exceptionally crowded that you see a colored [Hindustani] student dining at the same tables with the white students, and still rarer that you see a white student dining at the tables appropriated to the colored [Hindustani] students."

How mean and contemptible! Such an outrageous social condition, in an American University community where the Indian

student novel is an impossibility. I have neither seen nor heard anything like it in all my years in this country. And I dare say that the experience of the two hundred Hindustani students who are now attending the American Colleges will bear me out fully.

All this is in parenthesis. Turning once more to the south, where it seems at present hard to believe that the 'Color Caste' and Christianity will ever be brought to harmony, it is nevertheless inspiring to see how the negroes are pressing on the firing line and vigorously working out their own salvation. In the face of every obstacle they are steadily marching onward. They have a definite purpose, a constructive programme. They are building up schools and colleges,

engaging in trades and manufactures, opening up banks and co-operative concerns. They are living and working not alone in terms of yesterday and to-day, but also of to-morrow and day after. They fully realize that they have before them a future throbbing with immense possibilities. I cannot close this better than by quoting the following lines which appeared during my stay in the south in the very ably conducted colored weekly, 'St. John Herald' of Montgomery :

"To the wrong that needs resistance,
"To the right that needs assistance,
"To the future in the distance,
"Give Yourself."

SUDHINDRA BOSE.

IOWA CITY, IA., U.S.A.

THE DEPARTMENT OF LIVE STOCK IN CHANDRA GUPTA'S ADMINISTRATION

II

By NARENDRA NATH LAW, M.A.

IN my last article were described the functions of two of the six chief officers who were to perform special duties in connection with live stock, viz., the Superintendent of cows and the Superintendent of pastures. The present paper will detail the functions of three of the remaining officers, viz., the Game-keeper, the Superintendent of Forests and the Superintendent of Horses.

THE GAME-KEEPER.

The Government of Chandragupta addressed itself in various ways to the protection of lower animals. There were issued specific regulations affording State-protection to certain classes of animals and for this purpose were also established and maintained forests (अमयवन), the animals whereof were exempted from capture, molestation and slaughter. Into those forests none could enter and the violation

of this rule was visited with fines.* For the enforcement of these regulations, a special superintendent was appointed called वनरक्षक (Game-keeper).

The following were the classes of animals that were given protection :—

(I) Birds, deer and other animals living in the forests under State-protection as well as fishes in the ponds therein.†

(II) Those birds, fishes, deer and other animals that do not prey upon life.‡

(III) Calves, bulls and milch-cows.§

* प्रदिष्टाभयानामभयवनवासिनां च सप्त-पञ्च-पक्षि-सत्त्वानां वन्यवधर्हि'मायासुत्तम' दण्डं कारयेत् । कुटुम्बिनां अमयवनपरिगृहेषु मध्यम' ।

उत्तम दण्ड—2 fine ranging from 500 to 1000 panas.

मध्यम दण्ड—2 fine ranging from 200 to 500 panas.

† See the foregoing passage.

‡ अप्रवृत्तवधानां सत्त्वापक्षिणां वन्यवधर्हि'सायां प्रादीनसप्तविंशति (26½)—पणमत्स्य' कुर्यात् । समययानां विगुण' (—(सत्ताध्यक्षः) :

§ वत्सो वृषो धेनुर्धौमवध्याः । कातः पञ्चाशत्को दण्डः । क्रिष्टघाम' चातयतश्च ।—(Ibid).

(IV) Ocean-animals resembling elephant, horse, man, ox or ass. This, by the way, points to a close familiarity with the ocean and marine life.*

(V) Fishes in rivers, lakes and canals (कुल्या).†

(VI) A few game-birds specifically named as follows:—सारस (crane) in rivers, lakes and canals, क्रौञ्च (osprey), उत्क्रोशक (sea-eagle), दाबूह (gallinule, an aquatic bird), हंस (goose or gander, swan, flamingo, &c.), चक्रवाक (Brahmany duck), जीवञ्जीवक (a kind of pheasant), भृङ्गराज (fork-tailed shrike), चकीर (partridge), मत्तकीकिल (cuckoo), मयूर (peacock), शक (parrot), मदन शरिका (Turdus salica—birds like Maina).‡

(VII) Those birds and beasts that were regarded as sacred.§

Moreover, tolls were levied upon the capture of those birds, beasts or fishes that preyed upon life and were thus the legitimate objects of capture. Of the live captured animals, the Game-keeper took a sixth to be afterwards let off into special forests under the State, and a tenth part or more was appropiated by government.||

For the safety of the protected animals in the State-forests, any animal growing vicious or in any way harmful to the rest was captured and killed outside the forests.¶

HUNTING FORESTS.

Hunting down game animals in the hunting forests was allowed and not only

* सामुद्र हस्त्यश्च-पुरुष-इष-गर्धभाकृतयः—(Ibid).

† मत्स्याः नादियालटाककुल्योद्भवाः—(Ibid).

‡ सारसा नादियालटाक कुल्योद्भवाः । क्रौञ्च-उत्क्रोशक-दाबूह-हंस-चक्रवाक-जीवञ्जीवक-भृङ्गराज-चकीर-मत्तकीकिल-मयूर-शक-मदन-शरिका विहार पक्षिणो माङ्गल्यास्यायेपि प्राणिनः पक्षिमृगा हि सावाधिभ्यो रक्षाः । रक्षाविक्रमो पूर्वसाहसदण्डः (a fine ranging from 48 to 96 panas)—(सुनाध्यक्षः) ।

§ माङ्गल्यास्यायेपि प्राणिनः पक्षिमृगा हि सावाधिभ्यो रक्षाः—(Supra). An interesting list of protected animals some of which also appear in this list is given in Asoka's Rock Edict V.

¶ प्रहत्तस्मिन्सामां परिरुह्यैतामां षडभागां रुह्यैयात् । मत्स्यपक्षिणां दशभागं वाधिकां मृगपशूनां शुल्कं वाधिकां । पक्षिमृगाणां जीवत्-षडभागं अभयवनेषु प्रमुञ्चेत् ।—(सुनाध्यक्षः) ।

¶ दुष्टाः पशुमृगव्याला मत्स्याश्चामधचारिणः

अन्यत्र गुप्तिस्थानेभ्यो वधवन्मवाप्नुयुः ।—(Ibid),

the king himself but also private men enjoyed the privilege. We learn from the Rock Edict VIII of Asoka that it was a practice with kings to go out on hunting excursions which Asoka abolished in the 11th year of his reign; and Megasthenes also describes the grand scale on which the royal hunting was organized.*

It seems from the extract of the Arthashastra quoted below that the king had a hunting forest exclusively for his own use. It was provided with only one entrance (एकद्वार) and had a canal running round it to ward off intrusion (खातगुप्त). Inside were planted fruit-trees, thornless plants, creepers and shrubs (खादुफलगुल्मगुच्छमकशटकिद्रुमः) and there was also a large tank (उत्तानतोयाशय). There roamed at large not only the milder game-animals (दाल्मृगचतुष्टय) but also some of the wilder ones but deprived of their natural offending weapons like nails and teeth viz., tigers, male, female and young elephants and other game animals (भयनखदंष्ट्रव्यालमार्गाषुक-हस्ति-हस्तिनी-कलभ-मृगवन) † ।

Besides the imperial hunting forest there was another public forest thrown open to all persons willing to hunt‡—(सर्वातिथिमृगवन) ।

These hunting forests were under the general superintendent of forests (कुप्याध्यक्ष) who had another duty to perform in connection with live stock, viz., the capture, when needed, of birds and beasts that lived in the forests under his jurisdiction §

THE SUPERINTENDENT OF HORSES.

The superintendent of horses had manifold duties to perform, viz.;—(1) to keep a register of horses; (2) to classify them according to breed, age, colour, marks, size, etc,

+ Megasthenes, Bk. II, Fragm. XXVII.

† 'अवन्मातमेकद्वार' खातगुप्त' खादुफलगुल्मगुच्छमकशटकिद्रुम उत्तानतोयाशय' दाल्मृगचतुष्टय' भयनखदंष्ट्रव्यालमार्गाषुक-हस्ति-हस्तिनी-कलभ-मृगवन' विहारार्थे' रात्रः कारयेत् ।—Bk. II भूमि-क्षिद्रविधानम् ।

‡ सर्वातिथिमृग' प्रत्यन्ते चावन्मृगवन' भूमिवर्षेण वा निवेशयेत् ।—Bk. II. (भूमिक्षिद्रविधानम्) ।

§ अङ्गारतृषभम्मानि मृगपशुपक्षिव्यालीवाटाः काष्ठदण्डाद्यां ते ।

—Bk. II. कुप्याध्यक्ष

3) to provide for their stabling, (4) to determine their rations; (5) to break and train them according to their mettle; (6) to provide for their medical treatment by veterinary surgeons; (7) to arrange for the taking of proper care of them in other ways as detailed below.

Registration and Classification.

Horses were registered not only according to their natural qualities but also in several artificial but convenient ways. Thus horses were regarded as belonging to the three classes or types of तीक्ष्ण (fiery), भद्र (gentle) and मन्द (sluggish).^{*} They were also classified according to the places of their origin. Among these have been mentioned the following places some of which have been identified.—

- (1) काम्भोज (Kambhoja), (2) सिन्धु (Sindhu), (3) आरट्ट (Aratta), (4) वनाय (Banayu), (5) बाह्लीक (Bahlika), (6) सौवीर (Saubira) (7) पापेय (Papeya) (8) तैतल (Taitala).†

नैषा तीक्ष्णभद्रमन्दवर्षेण सान्नाह्यमौपवाह्यकं वा कर्ष्यं प्रयोजयेत् ।
—Bk. II. (अष्टाध्यायः) ।

† प्रयोगानामुत्तमाः काम्भोजकसैन्धवारट्टजवानायुजाः । मध्यमा बाह्लीक पापेयक सौवीरक तैतलाः । श्रेष्ठाः प्रत्यवराः ।

—Bk II. (अष्टाध्यायः) ।

Identifications —

- (1) काम्भोज—Afghanistan Kaofu (Kambu) of Huen Tsiang.
(N. L. Dey's Geographical Dictionary.)
(2) सिन्धु—(Sindh).
(3) आरट्ट—(Punjab)—land of the Arāshtrakas, i.e., the kingless. (Cunningham's Geography of Ancient India) P. 215.
(4) वनाय—Arabia.
(वाचस्पत्यम् of T. N. Tarkavachaspati).
(5) बाह्लीक—Balkh in Central Asia.
(Monier Williams).
(6) सौवीर—or Sophur of the Bible, according to Cunningham, the same as the modern Eder in Guzerat.
(Geogr. of Anc. Ind., p. 197).

It is interesting to note that almost all the places mentioned above appear in the following sloka of the Ramayana —

काम्बोजविषये आतैर्वाह्लीकैश्च ह्यथोत्तमैः
वनायुजैर्नदीनैश्च पूर्णा हरि ह्यथोत्तमैः ।

Of these places the first four were held to supply the best breed of horses and the remaining four, horses of the second quality. Horses of inferior quality came from other places. Thirdly, there was another method used to classify horses, determined by the way in which horses were procured. According to this method, horses could be of the following descriptions:—

- (1) पश्यागारिक—brought to the sale-house for sale; (2) क्रयोपागतम्—recently purchased; (3) आह्वलक्षम्—captured in war; (4) आजातम्—of local breed; (5) साहाय्यकागतम्—sent for help as loan; (6) वनस्ताव—wild and fresh from forest; (7) यावत्कालिक—kept in the stable only for a while.^{*}

A Method of testing horses.

The mettle of a horse was inferred from certain measurements of parts of its body which are given below:—

The face (मुख) of the best horse measures ... 32 angulas.

Its length (आयाम्) 5 times its face... 160 „

Its shank (जङ्घा) ... 20 angulas

Its height (उत्सेध) 4 times its

shank .. 80 angulas.

A defect of 3 angulas must be allowed in the above measurements in respect of horses of the second quality and a defect of 6 angulas in respect of inferior qualities.

The circumference (परिणाह) of the best

horse measures ... 100 angulas.

The circumference of horses of second quality ... 95 angulas

„ of lowest quality 90 angulas†.

Stables.

The provision of suitable stables was one of the chief duties of the Superintendent.

—Balakanda Sarga 6. Sloka 22

नदीजाः in the sloka = सिन्धुनदी समीपेद्वाः ।

(Ramanuja)

* अष्टाध्यायः पश्यागारिकं क्रयोपागतमाह्वलक्षमाजातं साहाय्यकागतकं वनस्ताव यावत्कालिकं वाऽप्ययं कुलवधोवर्णचिह्नवर्गानैर्लेखयेत् ।—(अष्टाध्यायः) ।

† इति शब्दद्वयं मुखमुत्तमाश्वस्य, पञ्चमुखान्यायाम्, विश्वद्वयं जङ्घा, चतुर्जङ्घ उत्सेधः, चङ्गुलावरं मध्यमावरयोः, शताङ्गल परिणाहः, पञ्चभागावरं मध्यमावरयोः ।—(अष्टाध्यायः) ।

This is also hinted at by Megasthenes in the following extracts we make from his account :—

'Next to the city magistrates there is a third governing body, which directs military affairs. This also consists of six divisions with five members to each. The third division has charge of the foot soldiers, the fourth of the horses, the fifth of the war-chariots and the sixth of the elephants. *There are royal stables for the horses and elephants and also a royal magazine for the arms because the soldier has to return his arms to the magazine and his horse and his elephant to the stables*'[†]

'The fifth caste among the Indians consists of the warriors. They have only military duties to perform. Others make their arms and others supply them with horses and they have others to attend on them in the camp who take care of their horses, clean their arms, drive their elephants, prepare their chariots and act as charioteers'[†]

The size of each stable was, of course, determined by the number of horses to be kept therein. The length of each room of the stable was to be double the length of a horse. It had 4 doors on the four sides and there was an open space in the middle where horses could roll themselves.

The breadth of the apartment for each horse was to be 4 times the width of the horse and its floor was to be paved with smooth wooden planks (श्लक्ष्णफलकास्तार'). It must have a trough for food (सखादनकोष्ठक') and be provided with 'apertures for the removal of excreta. The rooms should face preferably the north and the east. Horses, mares and colts should have separate compartments.

There were spacious corridors (सप्रयौवा)

† B. III, Fragm. XXXIV.

† B. III, Fragm. XXXII.

in the stable provided with doors and there were seats and pegs (आसन-फलक) for monkeys, peacocks, spotted deer (पृषत), mungooses (नकुल), partridges (चकोर), parrots (शुक), and mainas (शारिका).^{*} The objects of keeping these animals in the stable become apparent from a passage in BK. I निशान्तप्रणिधि: which runs as follows:—Cats (माजार), peacocks (मयूर), mungooses (नकुल) and spotted deer destroy snakes. Parrots (शुक), mainas (शारिका) or fork-tailed shrieks (भृङ्गराज) shriek out when they smell poison. Ospreys (क्रौञ्च) get excited in the vicinity of poison, pheasants (जीवञ्जीवक) feel distressed, cuckoos (मत्तकोकिल) die and partridges (चकोर) redden their eyes.[†] The practice of keeping monkeys in stables in the belief that horses keep good health if they remain near monkeys, still obtains and whether this or any other reason underlay the practice in those days is not known.

* अश्वविभवेनायतामश्वानाम् दिशुषविस्तारा चतुर्द्वारीपावर्त्तनमध्या सप्रयौवां प्रज्ञावासनफलकयुक्तां वानर-मयूर-पृषत-नकुल-चकोर-शुक शारिकाभिराकीर्णां शालां निवेशयेत् ।

अश्वानाम् चतुरस्रश्लक्ष्णफलकास्तारं सखादनकोष्ठकं समूचपुरीषोत्सर्गमेकैकशः प्राङ्मुखमुदङ्मुखं वा स्थानं निवेशयेत् । शालावशेन वा दिग्भिर्भागं कल्पयेत् । वडवाहप्रकिशोराणां एकान्तेषु ।

—(अश्वध्यात्र)

† माजारमयूरनकुलपृषतोत्सर्गोन्मर्षान् भक्षयन्ति । शुकशारिकाभृङ्गराजो वा सर्पविषं शङ्काया क्रोशति । क्रौञ्चो विषाभ्यां मायति । ग्लायति जीवञ्जीवकः । सियते मत्तकोकिलः । चकोरस्याक्षिणी विरज्यते ।

—Bk. I निशान्त प्रणिधि ।

Rations.

The superintendent regulated the rations of the horses under his charge in the following ways :—

Quantities.

Modern equivalents.

For the best horse

2 dronas (द्रीण) of any one of these grains, यवः, शलि, क्रौञ्चि (rice), barley (यव), panic seed or mustard seed (प्रियङ्गु), half-dried or half cooked, or boiled सज्ज or माष (kinds of pulse)

$0\frac{3}{5}$ chataks.

1 Prastha (प्रस्थ) of oil

$1\frac{1}{5}$ kanchas.

Quantities.	Modern equivalents.
5 Palas (पल) of salt	$2\frac{2}{5}$ siki
50 Palas of मांस (fleshy part or pulp of fruits)	1 chatak 4 siki
1 Adhakas (आढक) of रस (drink)	$1\frac{7}{5}$ chataks
2 Adhakas of cutd (दधि)	$2\frac{2}{5}$ chataks.
5 Palas of sugar (शार) for making food palatable	$2\frac{2}{5}$ siki
1 Prastha of liquor	$1\frac{1}{5}$ kanchas
2 Prasthas of milk (पयः)	$2\frac{2}{5}$ kanchas.

Those horses that were tired by long journey or by carrying loads were given 1 prastha of oil or ghee more for perfuming their food (अनुवासनं), 1 kudumba ($1\frac{1}{2}$ siki) of oil or ghee for rubbing over the nose, $\frac{1}{5}$ bhara (भार) i.e., $1\frac{1}{2}$ seers of meadow-grass (घवस), twice as much of straw (हस), and hay for a bedding of 6 oratins (12ft.) or as much straw as can be embraced by the arms (घडरतिः परिचयः पुंजीनयाही वा हसस्य भुजद्वयपवित्रंगयाहः).

The same quality of rations less by one quarter was given to horses of medium and inferior quality. A draught horse or stallion of medium size was given the same quality as the best horse and draught horses of lower size the same quantity as a horse of medium quality.

Mares and mules (परशस्य) were given one quarter less of rations. A mare that had just given birth to a colt was given 1 prastha in $1\frac{1}{5}$ kanchas of ghee for the first three days; then for the next 10 days, 1 prastha i.e., $1\frac{1}{2}$ kanchas of शक्नु (i.e., pounded gram, etc.), and oil or ghee mixed with medicine. Afterwards, she was given पुलाक (boiled rice), घवस (meadow-grass), and other things suited to the season.

Half the rations of mares were generally given to colts. But a colt of 10 days was fed on $\frac{1}{4}$ kudumba ($\frac{1}{4}$ siki) of ghee and 1 kudumba ($1\frac{1}{2}$ siki) of शक्नु and one prastha ($1\frac{1}{5}$ kanchas) of milk till it grew 6 months

old. Gradually the above rations were increased half as much during each succeeding month with the addition of 1 prastha of barley till it became 3 years old. It was given 1 drona ($4\frac{1}{5}$ chatacks) of barley until 4 years of age when it became fully developed and serviceable.

Training given to horses.

Horses were employed for the purposes of war or for ordinary purposes according to their mettle. They were therefore trained not only for ordinary work of the state in times of peace (सन्नाहम्) but also for the more difficult movements required in war (औपवाहक). These movements (औपवाह्याः) were the following kinds:—

(i) वलानः (circular movement);—(a) औपवेणक—turning in a circle with a diameter = 1 hand; (b) वर्द्धमानक—advancing and yet turning in a circle as above; (c) दमक—running the figure of eight; (d) आसीद्वुत—running and jumping simultaneously; (e) वृथाह—movement of only the forepart of the body, (f) हवचाली—movement of only the hinder portion of the body.

(ii) नीचैर्गतः—slow movement with the head and ears kept erect:—(a) प्रकीर्णक—a combination of the movements mentioned above; (b) प्रकीर्णोत्तर—same as the previous but with one kind of movement kept prominent,

(c) निषक—*a movement in which the hinder part of the body is kept steady*; (d) पार्श्वानुवृत्त—*movement sideways*; (e) उर्ध्वनिम्न—*movement up and down like a wave*; (f) शरभक्रीडित—*playing like a शरभ, a kind of deer*; (g) शरभपुत—*leaping like a शरभ*; (h) त्रिपाल—*a movement using only three legs*; (i) बाह्यानुवृत्त—*moving right and left*; (j) पञ्चपाणि—*movement by using two and three legs alternately*; (k) सिंहपद्यत—*pacing like a lion*; (l) स्वाधृत—*long strides*; (m) क्षिप्त—*moving straight without a rider*; (n) श्रावित—*moving with the forepart of the body bent*; (o) वृद्धित—*moving with the hinder part of the body bent*; (p) पुष्पाभिकौर्ण—*zig-zag motion*

(iii) लङ्घनः—(jumping)—(a) कपिपुतः—*jumping like a monkey*; (b) मेकपुत—*jumping like a frog*; (c) एकपुत—*sudden jump*; (d) एकपादपुत—*jumping with one leg*; (e) कौकिलसंचारि—*leaping like a cuckoo*; (f) उरस्य—*dashing with the breast almost touching the ground*; (g) वक्रचारी—*leaping like a crane*.

(iv) घोरण—(gallop)—(a) काङ्क—*imitating the flight of a heron*; (b) वारिकाङ्क—*dashing like a water-duck*; (c) मयूर—*running like a peacock*; (d) अर्धमयूर—*half the speed of a peacock*; (e) नाकल—*dashing like a mungoose*; (f) अर्धनाकल—*half the speed of a mungoose*; (g) वाराह—*running like a pig*; (h) अर्धवाराह—*half the speed of a pig*.

(v) नातीदृ is सञ्ज्ञाप्रतिकार *i.e.*, *reponse to signals*: Over and above these a few kinds of trot are enumerated as follows:—

(1) सार्गी:—(a) विक्रम—*trotting according to strength*; (b) मद्रावास—*trotting with good breathing*; (c) भारवाह्य—*trotting with a load on the back*; (2) धारा:—(a) विक्रम—*pacing according to strength*; (b) वलित—*pacing with circular movement*; (c) उपकण्ठ—*pacing with gallops*; (d) उपजव—*middle speed*; (e) जव—*low speed*;

Medical treatment of horses.

The Superintendent had to report to the

king the number of horses that were diseased and afflicted with defective limbs (अप्रशस्तान्कल्याधिताच्चावेदयेत्), and they were put under the treatment of veterinary surgeons whose duty was not only to treat the diseases of horses but also to see that all parts of their body were harmoniously developing. They gave advice to the superintendent regarding the change of diet of the horses to suit particular seasons. In the treatment of diseases, they were fined if the diseases were aggravated or took a bad turn, and if a horse died through bad treatment they had to make good the loss.*

A few other rules.

As regards the distances to be traversed by draught horses the rule was that they should run 6, 9, and 12 yojanas according to their quality. 5, 8 and 10 yojanas were the maximum limits of distance for riding horses.

Horses disabled by disease, age or war were rendered unfit for active service and therefore they were relieved from all work.†

The grooms (सूत्राहक), those who bound them in stables (अश्वबन्धक), those who supplied meadow-grass (वावसिकः), those who prepared the meals of horses (विधापाचक), those who watched the stables (स्थानपालक), those who dressed their hair (केशकार) and those who detected poison (जाङ्गलिबिद्) were liable to a fine of a day's wages for neglect of duty.‡ These जाङ्गलिबिद् were the grooms, the cooks and the veterinary surgeons, for it was they who had to taste the food of the horses.¶

* अश्वानां चिकित्सकाः शरीररुजासहस्रं प्रतीकारस्तुविभक्तं चाहारम् (प्रतिदिशियुः) — (अश्वधाराः) ।

क्रियामैषव्यसङ्गं न स्वाधिबद्धौ प्रतीकारं दिगुणो दण्डः । तदपराधेन वैकीन्ये पञ्चसूत्रं दण्डः । — (अश्वधाराः) ।

† A Yojana = $6\frac{1}{11}$ miles

‡ वज्रव वादशेति योजनान्धवा रथानां, पञ्चयोजनान्धवाऽनानि दशेति दृष्टवाह्यानभिज्ञानामध्वा । — (अश्वधाराः) ।

§ युद्धव्याधिराकर्षणीयाः पिण्डगोचारिकाः सुवस्त्रप्रयोज्याः । पौरजानपदानाम् अर्थेन वृषा वज्रवान् आयोज्याः । — (Ibid.)

|| कश्चातिशयं तेषां दिवसवितनच्छेदनं कुर्यात् । — (अश्वधाराः) ||

¶ विधापाचक सूत्राहक चिकित्सकाः प्रतिखादभाजः । — (Ibid.)

The attendants of horses were enjoined to make a careful use of what they brought from the Treasury or the store-house for the upkeep of horses so as to prevent waste.* There were expert rope-makers for making ropes for horses, and the manufacture of accoutrements was the work of the chariot-makers (सूताः) †

कोशकोष्ठामाराध्याम् च गृहीत्वा सामन्ताभ्यम् अश्ववाहयित्वयेत् ।

—(Ibid).

† तेषां वस्त्रोपकरणं योग्याचार्याः प्रतिदिश्युः । सांशानिका
व्याख्यानद्वारे च सूताः ।—(अश्वघोषः) ।

‡ हिरण्मनसश्चाना गन्धमात्यं च दापयेत्

ऋषभसन्धिषु भूनेज्याः शुक्रेषु स्थितिवाचनम् ।

नीराजनालाश्वयुजे कारयेन्नययेहनि

यात्रादाववसाने वा व्याघौ वा शान्तिकिरतः ।—(Ibid).

Some ceremonies observed for the adoration of horses.

In conclusion, it should be remarked that horses were accorded an almost human treatment, which indicates the great value the state attached to them. Besides the rules prescribed by experience and science to secure the health and well-being of horses there were certain religious ceremonies observed to influence unseen forces in their favour. The horses were regularly washed, bedaubed with sandal, and even garlanded twice a day. On new moon days, the sacrifice to Bhutas was performed and on full moon days auspicious hymns were chanted. On the ninth day of the month of Aswin and also at the beginning and end of journeys the priest invoked blessings on horses by performing the ceremony of आरति or the waving lights as an act of adoration.

THE MAN IN TURKEY

By MR. KASHI P. JAYASWAL, B.A. (OXON), BARRISTER AT LAW.

THERE are two extreme readings of history : one results in historical fatalism,—that a certain event could not but come to pass as a necessary result of given circumstances, for example, the view that the Puritan Revolution of England was inevitable. The other reading is that history is only a sum total of so many biographies, that the course of history depended upon the accident of birth of so many men. Those who read history in the former light would say that Napoleon was a product of the French Revolution ; those who read it in the latter light would say that Napoleon was one of those men who are born once in a thousand years. In the like manner, you may either say ; “ Marshal Mahmud Shafket Pasha is a proud product of the Turkish Revolution”, or you may express yourself in words like these : “ This Oliver Cromwell of the Young Turks is a gigantic figure in history such as does not come once in a century.”

Mahmud Shafket Pasha is the man in

Turkey, or, I may say without exaggeration, the Man in the East, as Marquis Ito is no more. They say “ East is East and West is West :” let us say amen. West is one as regards East, let East be one as regards West. Let East as a whole take interest in what is passing in its remotest corners ; let the Orient take pride and share shame respectively in the glories and failures of any of its members. So let all India, Hindu India and Mohamadan India alike, be interested in knowing this their Eastern hero, the man in the East, and the man of the East.

A man of medium stature, spare with grizzled hair and beard, a face, long and thick, heights and hollows, a clear semitic nose, large ears and a slightly dark complexion, Shafket Mahmud, despite his large touzled moustaches and beard and heavy eyebrows, bears a gentle appearance. His wide open eyes have firm, deliberate movements. There is nothing dictatorial about his person. One who has once seen him standing at the entrance of the mosque on

Selamalik in expectation of the Padshah, can never forget the calm, patient figure, whom without uniform, you would rather take for a student of science than for a general. When the Padshah arrives, his brown hairy hand gives a salaam which alone is not obsequious.

On his mother's side he is said by believers in pedigree to have descended from the Caliph Omar, the conqueror of Jerusalem. On his father's side he is Turkish. In the year 1857, so familiar to us as the year of the Revolt, Mahmud Shafket was born to his father Kethuda Zade' Suleman Beg, the Governor of Bassorah. At the age of 13 he came to Constantinople and after finishing his primary schooling at Scutari, he entered the Secondary Military School of Konteli. In 1878 he passed to the Harbieh or the Higher Military School, from which he came out in 1882 with the rank of Captain of the General Staff, having stood first in his class. A little after, he left for Crete to join the projected expedition against Akhi Pasha in Egypt. As the duty of punishing Arabi was taken over by England, Shafket had to return to Stamboul after a year's stay in Crete. In Constantinople from the General Staff he was transferred to the Higher Military School as a professor, perhaps a more congenial post to him in those Hamidian days. Under the supervision of General Von der Goltz, the author of the famous work "The Nation in Arms", he taught the theory of artillery firing at the Harbieh. On the recommendation of General Goltz Pasha he was nominated a member of the Commission which was to study the fabrication of the Mauser Rifle and other Arms and ammunitions in Germany and France. Mahmud Shafket made the greatest possible use of this time in studying military questions with his characteristic earnestness. The zeal with which he applied himself to study abroad told so much on his already delicate health that he was forbidden by his medical advisers on his return home to engage in serious mental exertion and this kept him away from taking any active part in the Turko-Greek War of 1897. After this war he was appointed President under the Grand Master of the Artillery.

The year 1901 is a decisive point in the life of Mahmud Shafket. Some sights have produced immense impressions upon great minds

and have led to results affecting the destinies of humanity. Buddha was first set a thinking by the sight of the wretched old man, Mazzini by that of the begging Italian refugee. Shafket was deeply impressed by what he saw of the six hundred political prisoners destined to be on board the steamer bearing the ironical name of *Murawat* ("generosity") and bound for the holy Hijaz. The vessel of Abdul Hamid, the tyrant's generosity, was carrying this patriotic cargo to store in different fortresses of Arabia. Mahmud Shafket, charged with a mission to Arabia, had taken this ship, to the great good fortune of Turkey. He was indelibly impressed with the necessity of having a change in the state of affairs in his country.

Disgusted with the opposition of the Sherif of Macca who would court and prefer a non-Mohamedan power to the Ottoman rule for the purposes of establishing his illusory autonomy, he returned to Stamboul and resumed his former functions. In 1906 he was appointed Governor of Korsovo, which post he occupied till August, 1908, just a month after the JULY REVOLUTION. Despair, short or long, is a common lot of patriots who have to figure in the initial work of ameliorating a fallen country. At Korsovo, the future store-house of Osmanli energy was a prey to despair and despondency. No way to improve matters could be seen by Mahmud Shafket. This state of mind coupled with his compassionate temperament gave him the name of being an incapable governor—a man too soft to make a competent ruler.

On Hilmi Pasha's coming from Salonica to the sublime Porte as Minister of the Interior, Shafket became Inspector-General of Macedonia, which has given him administrative experience, adding to his fitness for holding some day the portfolio of the "Burden bearer" of the Empire—the Grand Vizier.

Like so many other best men of Turkey Shafket Pasha had been a member of the Secret Society of the Young Turks for a considerable time and when the Revolution of July (1908) came about, he was found ready for the occasion. On the night of July 23, when the Standard of Liberty was unfurled, the Governor was the first man to salute it in his Province. The example was

followed by the army corps at Salonica, as soon as the news of what had occurred at Uskub reached there.

The above is a brief notice of the antecedents of Shafket before he came to

Salonica, "that cradle of liberty", from where he emerges all of a sudden before the world as the champion of the principle of liberty, the Saviour of Turkey, and as a great military genius.

THE PLURALISTIC PANTHEISM OF WILLIAM JAMES*

NO other work of William James has created so great a commotion in the philosophic world as his *Pragmatism* and *Pluralistic Universe*. The latter work embodies his maturest thoughts on the Philosophy of Religion and in this article we shall give a summary of his views of the subject.

(I) DIFFERENT SYSTEMS.

'Why was reason given to men for, said some eighteenth century writer, except to enable them to find reasons for what they want to think and do? and I think,' says William James, 'the history of philosophy bears him out.' A man's philosophy is largely predetermined by the idiosyncrasies of his personal taste—

'His temperament really gives him a stronger bias than any of his more strictly objective premises. It loads the evidence for him one way or the other. Wanting for a Universe that suits it, he believes in any representation of the universe that does suit it.' (*Pragmatism*, page 7). 'If we take the whole history of philosophy, the systems reduce themselves to a few main types which are so many visions, modes of feeling the whole push, and seeing the whole drift of life, forced on one by one's total character and experience, and on the whole preferred—there is no other truthful word—as one's best working attitude. Cynical characters take one general attitude and sympathetic characters another.' (*Pluralistic Universe*, page 20-21).

The former favor materialism and 'define the world so as to leave man's soul upon it

as a sort of outside passenger or alien,' while the latter take a spiritual view of the world and 'insist that the intimate and human must surround and underlie the brutal,' and now there are in spiritualistic philosophy two very distinct types or stages, the more intimate one of which is monistic and the less intimate dualistic. The dualistic species is the theism that reached its elaboration in the scholastic philosophy while the monistic species is the *Pantheism* spoken of sometimes simply as idealism and sometimes as 'post-Kantian' or 'absolute' idealism. The theistic conception, picturing God and His creation as entities distinct from each other, leaves the human subject outside of the deepest reality in the Universe.

"The man being an outsider and a mere subject to God, not His intimate partner, a character of externality invades the field. God is not heart of our heart and reason of our reason, but our Magistrate rather, and mechanically to obey His commands, however strange they may be, remains our only moral duty."

This is the old world conception of God and Religion. Continues James—

"The vaster vistas which scientific evolutionism has opened and the rising tide of social democratic ideals, have changed the type of our imagination and the older monarchical theism is absolute or absolescent. The place of the divine "must be more organic and intimate. Our contemporary mind having once for all grasped the possibility of a more intimate

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lity. Two supposed objections to the doctrine (Ingersoll Lectures) 1898, Talks to teachers on Psychology, 1899, The Varieties of Religious Experience (Gifford Lectures), 1902, Pragmatism, 1907; A Pluralistic Universe, 1908, The Meaning of Truth, 1909, Some problems of Philosophy (posthumous), May, 1911. Published a host of articles both in the philosophical and popular periodicals. He was a member of learned societies and academies throughout the world and the list of degrees he received from American, English, French and Italian Universities shows the honor in which he was held by the academic world.

weltans-chauring, the only opinions quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality." (*Pluralistic Universe*, page 30).

"As we have found that spiritualism in general breaks into a more intimate and a less intimate species, so the more intimate species itself breaks into two subspecies, of which the one is more monistic and the other more pluralistic in form." "If we give to the monistic subspecies the name of philosophy of the absolute, we may give that of radical empiricism to its pluralistic rival."

MONISM AND PLURALISM.

Professor James is a Pluralistic Pantheist and his philosophy is that of Radical Empiricism.

"The philosophy of the absolute agrees with the pluralistic philosophy in that both identify human substance with the divine substance. But whereas absolutism thinks that the said substance becomes fully divine only in the form of totality, and is not its real self in any form but the *all*-form, the pluralistic view is willing to believe that there may ultimately never be an all-form at all, that the substance of reality may never get totally collected, that some of it may remain outside of the largest combination of it ever made and that a distributive form of reality, the *each*-form, is logically as acceptable and empirically as probable as the all-form commonly acquiesced in as so obviously the self-evident thing" (*Ibid*, p. 34).

Professor James is the "Father of Pragmatism." So he interprets everything pragmatically and the pragmatic meaning of Pluralism is that the sundry parts of reality may be externally related. Everything that you think of, however vast or inclusive, has on the pluralistic view a genuinely 'external' environment of some sort or amount. Things are 'with' one another in many ways, but nothing includes everything or dominates over everything. The word 'and' trails along after every sentence, something always escapes. 'Ever not quite' has to be said of the best attempts made anywhere in the universe at attaining all-inclusiveness. The pluralistic world is thus more like a federal republic than an empire or a kingdom. However much may be collected, however much may report itself as present at any effective centre of consciousness or action, something else is self-governed and absent and unreduced to unity.

Monism, on the other hand, insists that when you come down to reality as such, to the reality of realities, everything is present

to everything else in one vast instantaneous co-implicated completeness—nothing can in any sense, functional or substantial, be really absent from anything else, all things interpenetrate and telescope together in the great total conflux.

For Pluralism, all that we are required to admit as the constitution of reality is what we ourselves find empirically realized in every minimum of finite life. Briefly it is this, that nothing real is absolutely simple, that every smallest bit of experience is a *multum in parvo* plurally related, that each relation is one aspect, character, function or way of its being taken, or way of taking something else: and that a bit of reality when actively engaged in one of these relations is not by that very fact engaged in all other relations simultaneously.

For Monism, on the contrary, everything, whether we realise it or not, drags the whole universe along with itself and drops nothing. The log starts and arrives with all its carriers supporting it. If a thing were once disconnected, it could never be connected again, according to monism. The pragmatic difference between the two systems is thus a definite one. It is just this, that if 'a' is once out of sight of 'b' or out of touch with it, or more briefly, 'out' of it at all, then, according to monism, it must always remain so, they can never get together, whereas pluralism admits that on another occasion they may work together, or in some way be connected again.

Thus we see the difference amounts to nothing more than the difference between what have been called the each-form and the all-form of reality.

"Pluralism lets things really exist in the each-form or distributively. Monism thinks that the all-form or collective-unit form is the only form that is rational. The all-form allows of no taking up and dropping of connexions, for in the all the parts are essentially and eternally co-implicated. In the each-form, on the contrary, a thing may be connected by intermediary things, with a thing with which it has no immediate or essential connexion. It is thus at all times in many possible connexions which are not necessarily actualized at the moment" (Pp. 321—324).

GOD AND THE ABSOLUTE.

In the philosophy of James the notion of the absolute must be carefully distinguished from that of another object with which it is liable to become heedlessly entangled. The other object is the 'God' of common people

in their religion and the Creator-God of orthodox Christian theology. Only thorough-going monists or pantheists believe in the absolute. The God of the popular Christianity is but one member of a pluralistic system. He and we stand outside of each other just as the devil, the saints and the angels stand outside of both of us. "I can hardly conceive", says Professor James, 'of anything more different from the absolute than the God, say, of David, or of Isaiah'. *The absolute is the cosmic whole of which God is the most ideal portion.* (Pp. 110-111).

THE IRRATIONALITY OF THE ABSOLUTE.

The great claim made for the absolute is that by supposing it we make the world appear more rational. Probably the weightiest contributions to our feeling of rationality of the universe which the notion of the absolute brings is the assurance that however disturbed the surface may be, at bottom all is well in the cosmos—central peace abiding at the heart of endless agitation. This conception is rational in many ways, beautiful æsthetically, beautiful intellectually (could we follow it in detail) and beautiful morally, if the enjoyment of security can be accounted moral. Practically it is less beautiful, for in representing the deepest reality of the world as static and without history, it loosens the world's hold upon our sympathies and leaves the soul of it foreign. Nevertheless it does give *peace* and this kind of rationality is so paramountly demanded by men that to the end of time there will be absolutists, men who choose belief in a static eternal rather than admit that the finite world of change and striving, even with God as one of its strivers, is itself eternal. (Pp. 113-114).

But on the debit side of the account the absolute introduces tremendous irrationalities into the Universe. Professor Royce says:

"The very presence of ill in the temporal order is the condition of the perfection of the eternal order".

Absolutism thus introduces a speculative problem of evil and leaves us wondering why the perfection of the absolute should require just such particular hideous forms of life and darken the day for our human imaginations. If they were forced on it by something alien and to 'overcome' them the absolute had still to keep hold of them, we could understand its feeling of triumph,

though we, so far as we were ourselves among the elements overcome, could acquiesce but sullenly in the resultant situation, and would never just have chosen it as the most rational one conceivable. But the absolute is represented as a being without environment, upon which nothing alien can be forced and which has spontaneously chosen from within to give itself the spectacle of all that evil rather than a spectacle with less evil in it. Its perfection is represented as the source of things and yet the first effect of that perfection is the tremendous imperfection of all finite experience. In whatever sense the word 'rationality' may be taken, it is vain to contend that the impression made on our finite minds by such a way of representing things is altogether rational.

Grant that the spectacle or world romance offered to itself by the absolute is in the absolute's eye perfect. Why would not the world be more perfect by having the affair remain in just those terms and not by having any finite spectators to come in and to add, to what was perfect already, their innumerable imperfect manners of seeing the same spectacle? Suppose the entire universe to consist of one superb copy of a book, fit for the ideal reader. Is that universe improved or deteriorated by having myriads of garbled and misprinted separate leaves and chapters also created, giving false impression of the book to whoever looks at them? To say the least, the balance of rationality is not obviously in favor of such added mutilations. Why, the absolute's own total vision of things being so rational, was it necessary to commute it into all these co-existing inferior fragmentary visions? Why should the absolute ever have lapsed from the perfection of its own integral experience of things and refracted itself into all our finite experiences? That the absolute is not absolutely rational has been confessed by many of the recent English absolutists. Mr. McTaggart, for example, writes:

'Does not our very failure to perceive the perfect on of the universe destroy it? In so far as we do not see the perfection of the universe, we are not perfect ourselves. And as we are parts of the universe, that cannot be perfect'.

And Mr. Joachim finds the same difficulty. Calling the hypothesis of the absolute by

one be *effectively* so many? Put your witnesses anywhere, whether outside or inside of what is witnessed, in the last resort your witnesses must on idealistic principles be distinct, for what is witnessed is different." (*Pluralistic Universe*, pp. 198-202).

The absolute itself is thus represented by absolutists as having a pluralistic object. But if even the absolute has to have a pluralistic vision, why should we ourselves hesitate to be pluralists on our sole account? Why should we envelop our many with the 'one' that brings so much poison in its train?" (p. 311).

THE GOD OF THE PLURALIST.

In formulating the nature of God, James was much influenced by Fechner. According to Fechner no part of the universe is soulless nor is a spirit without a body.

'The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have its own collective consciousness. So must each sun, moon and planet, so must the whole solar system have its own wider consciousness, in which the consciousness of our each plays one part. So has the entire starry system as such its consciousness, and if that starry system be not the sum of all that *is*, materially considered, then that whole system, along with whatever else may be, is the body of that absolutely totalised consciousness of the universe to which men give the name of God.'

'My consciousness of myself and yours of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in a higher consciousness, that of the human race, say, into which they enter as constituent parts. Similarly the whole human and animal kingdoms come together as conditions of a consciousness of still wider scope. This combines in the soul of the earth with the consciousness of the vegetable kingdom which in turn contributes its share of experience to that of the whole solar system, and so on from synthesis to synthesis and height to height, till an absolutely universal consciousness is reached.'

The special thought of Fechner's to which Prof. James draws our attention, is 'his belief that the more inclusive forms of consciousness are in part *constituted* by the more limited forms.'

"As our mind is not the bare sum of our sights plus our sounds plus our pains, but in adding these terms together also finds relations among them and weaves them into schemes and forms and objects of which no one sense in its separate estate knows anything, so the earth-soul traces relations between the contents of my mind and the contents of yours of which neither of our separate minds is conscious. It has schemes, forms and objects proportionate to its wider field, which our mental fields are far too narrow to cognize. By ourselves we are simply out of relation with each other, for it we are both of us there, and *different* from each other, which is a positive relation. What we are without knowing, it knows that we are. We are closed against its world, but the world is not closed against us. It is as if the total universe of inner life had a sort of grain or direction,

a sort of valvular structure, permitting knowledge to flow in one way only, so that the wider might always have the narrower under observation, but never the narrower the wider."

In 1890 James published his epoch-making work on psychology in which he vigorously criticized the theory that conscious experiences could be compounded. His theory was that what was called a complex mental state or 'psychic synthesis' was not the resultant of the self-compounding of simpler ones but rather a new and unique creation of a higher type which was evoked by their combined action on the mind. "If followed in theology," says James, "we should have to deny Fechner's 'earth-soul' and all other super-human collections of experience of every grade, so far at least as these are held to be compounded of our simpler souls in the way which Fechner believed in." For many years James held rigorously to this view and thought that if the compounding of consciousness was untenable in finite psychology, it ought to be untenable in metaphysics also. But James soon found that his view makes the universe discontinuous as higher intelligences do not include and synthesise the lower ones but simply supersede them. So he says

"These fields of experience that replace each other so punctually, each knowing the same matter but in ever widening contexts, from the simplest feeling up to absolute knowledge,—*can* they have no *being* in common when their cognitive function is so manifestly common? The regular succession of them is on such terms an unintelligible miracle. If you reply that their common *object* is of itself enough to make the many witnesses continuous, the same implacable logic follows you—how *can* one and the same object appear so variously? Its diverse appearances break it into a plurality and our world of objects then falls into discontinuous pieces quite as much as did our world of subjects. The resultant irrationality is intolerable. "I was envious," continues James, "of Fechner and the other pantheists because I myself wanted the same freedom that I saw them unscrupulously enjoying of letting mental fields compound themselves and so make the universe more continuous, but my conscience held me prisoner. In my heart of hearts, however I knew that my situation was absurd and could only be provisional. The secret of a continuous life which the universe knows by heart and acts on every instant cannot be a contradiction incarnate. If logic says it is one, so much the worse for logic. Logic being the lesser thing, static incomplete abstraction must succumb to reality, not reality to logic."

He had long and sincerely wrestled with the dilemma and at last in the *Psychological Review* of 1895, vol. ii, he frankly withdrew his objection to the theory of 'psychic

synthesis'. Now that 'the self-compounding of mind in its smaller and more accessible portions seems a certain fact, the speculative assumption of a similar but wider compounding in remoter regions must be reckoned with as a legitimate hypothesis. Mental facts do function both singly and together, at once, and we finite minds may simultaneously be conscious with one another in a super-human intelligence'. Here Professor James brings in an analogy of human consciousness.

'My present field of consciousness is a centre surrounded by a fringe that shades insensibly into a subconscious more. Which part of it properly is in my consciousness, which out? If I name what is out, it already has come in. The centre works in one way while the margins work in another and presently overpower the centre and are central themselves. What we conceptually identify ourselves with and say we are thinking of at any time is the centre; but our *full* self is the whole field, with those indefinitely radiating subconscious possibilities of increase that we can feel without conceiving and can hardly begin to analyse. The collective and the distributive ways of being co-exist here, for each part functions distinctly, makes connexion with its own peculiar region in the still wider rest of experience and tends to draw us into that line, and yet the whole is somehow felt as one pulse of our life,—not conceived so, but felt so. Just as we are co-conscious with our own momentary margin, may not we ourselves form the margin of some more really central self in things which is co-conscious with the whole of us? May not you and I be confluent in a higher consciousness and confluently active there, though we now know it not?'

Professor James answers the question in the affirmative and says—

"Every bit of us at every moment is part and parcel of a wider self, it quivers along various radii like the wind-rose on a compass, and the actual in it is continuously one with possibles not yet in our present sight." (pp. 288—290)

There are many facts of divided or split human personality which have been unearthed by the genius of certain medical men, as Janet, Freud, Prince, Sides and others and there are being studied the phenomena of automatic writing and speech, of mediumship and 'possession'. Professor James says—

For my own part I find in some of these abnormal or supernormal facts the strongest suggestions in favor of a superior consciousness being possible. I doubt whether we shall ever understand some of them without using the very letter of Fechner's conception of a great reservoir in which the memories of earth's inhabitants are pooled and preserved and from which, when the threshold lowers or the valve opens, information ordinarily shut out leaks into the mind of exceptional individuals among us. I think

there *are* religious experiences of a specific nature not deducible by analogy or psychological reasoning from our other sorts of experience. I think that they point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so called, takes cognizance of) is shut off."

Professor James says that Fechner's ideas are not without direct empirical verification

"The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictator of what we may believe (The Varieties of Religious Experience, p. 427).

Go to a mystic, go to a man who has deep religious insight, he will tell you that 'he is conscious that the higher part of his life is conterminous and continuous with a MORE of the same quality which is operative in the universe outside of him and which he can keep in working touch with and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck' (*Ibid* p. 308).

"In a word he is continuous, to his own consciousness, at any rate, with a wider self from which saving experiences flow in. Those who have such experiences distinctly enough and often enough to live in the light of them remain quite unmoved by criticism from whatever quarter it may come, be it academic or scientific, or be it merely the voice of logical common sense. They have had their vision and they *know*—that is enough—that we inhabit an invisible spiritual environment from which help comes, our soul being mysteriously one with a larger soul whose instruments we are" (Pl. O pp. 307-8). "The analogies with ordinary psychology and with the facts of pathology, with those of psychical research, so called, and with those of religious experience, establish, when taken together, a decided *formidable* probability in favor of a general view of the world almost identical with Fechner's."

The outlines of the super-human consciousness thus made probable must remain however very vague and the number of functionally distinct 'selves' it comports and carries has to be left entirely problematic. It may be polytheistically or it may be monotheistically conceived of. Only one thing is certain and that is the result of our criticism of the absolute. The only way to escape from the paradoxes and perplexities that a consistently thought-out monistic universe suffers as from a species of auto-intoxication—the mystery of the 'fall' namely, of reality lapsing into appearance, truth into error, perfection into imperfection, of evil, in short; the mystery of determinism, of the block—universe eternal and without

a history, etc.;—the only way of escape, I say, from all this is to be frankly pluralistic and assume that the super-human consciousness, however vast it may be, has itself an eternal environment and consequently is finite, (pp 309—311).

"God is the name not of the whole of things, Heaven forbid, but only of the ideal tendency in things, believed in as a Super-human person who calls us to co-operate in His purposes and who furthers ours if they are worthy. He works in an external environment, has limits and has enemies. When John Stuart Mill said that the notion of God's omnipotence must be

given up, if God is to be kept as a religious object he was surely accurately right. I believe 'that the only God worthy of the name *must* be finite. If the absolute exist in addition, then it is only the wider cosmic whole of which our God is but the most ideal portion. The finite God whom I contrast with it may conceivably have *almost* nothing outside of Himself, He may already have triumphed over and absorbed all but the minutest fraction of the universe, but that fraction however small, reduces Him to the status of a relative being and in principle the universe is saved from all the irrationalities incidental to absolutism.'" (pp. 124—126)

MAHES CHANDRA GHOSH

A PEEP INTO THE EARLIEST HISTORY OF ARYAN INDIA*

By S. C. SARKAR, M.A., M.R.A.S.

AN account of Aryan India from the remotest times down to, say, 600 B.C. is generally dismissed as legendary, and has never been seriously attempted. India has had no secular history, in the sense accepted by moderns, of her colonisation by Aryan and semi-Aryan tribes from the North and the North-West. Many gravely doubt whether any history worth the name can be recovered from out of the mass of (so-called) mythological, legendary, and ritualistic lores comprised in our ancient Sanskrit and Pali literature, and some consider it to be labour lost. Till lately, the generally accepted period in Indian history to start from, has been that of Alexander's invasion of India.

The cumulative result of researches in history, carried on in recent decades in India and in Europe by Indianists and Orientalists in general, has, however, brought about a change in the spirit of the dreams of historians. The bounds of chronology have been pushed now beyond the fourth century, to the seventh century before Christ. In his article on the "Early History of Northern India,"† Mr. Vincent Smith admits that—

"No approximately accurate date *earlier than 650 B.C.* can be assigned to any Indian event, and that

year may be regarded as the extreme anterior limit by which the enquiries of an Indian historian are bounded."

This admission is a distinct advance, though the veil is lifted for the space of some three centuries only. The limit thus fixed as the *ultima thule* in Indian history has had to be fixed by the exigencies of a strict chronology. But though chronology is a necessity in history, it is not the be-all and the end-all of it,—and it is well perhaps to remember the conditions of human progress and knowledge. Even the canons of chronology, if logically pushed to extremes, might lead to absurdities from the very nature of human evidence.

When the late lamented Mr. R. C. Dutt wrote his famous 'History of Civilization in Ancient India,' in 1891, he combated the "very common and erroneous impression that ancient India has no history worth studying." He said:

"Scholars who have studied the Vedic hymns, historically, are aware that the materials they afford for constructing a history of civilization are fuller and truer than any accounts which could have been recorded on stone and papyrus."—

But he did not give much weight to the Epics and the Puranas.

In the work of compiling ancient history, the value of literary tradition is now admitted, and largely accepted. In the "Early History of India," 1904, Mr. Smith has recognised *tradition* as one of the four

* Read before the "Literary Society," Union Club, Ranchi—revised and largely modified.

† Imp. Gazetteer—New Ed 1908 Vol II

sources of Indian history, and has laid under contribution the record in the Epics, and incidental notices in Sanskrit Grammatic works, *Jain* literature, Buddhist Jataka Stories, Pali chronicles and the *Puranas* for his materials

Particular stress requires to be laid on the fact that the *Puranas* and the Epics, &c., are no longer discarded by historians as valueless masses of myths and legends alone. The 'literary tradition' embedded in these works, must be utilised to some extent, even though it is known that these ancient 'chronicles' have been recast, and redacted from time to time, and from age to age, in accordance with the exigencies of the prevailing faith, or the Civil Government in power.

Even such a critical scholar as Dr. Fleet has thus remarked* :

In the historical chapters of the *Puranas*, the treatment of their subject is sketchy and meagre, and the details are discrepant. We may utilise these chapters to a certain extent for general purposes, if we discriminate, so as to place synchronously in different territories, some of the dynasties which they exhibit as ruling successively over the same dominions."

Mr. V. A. Smith has given greater preference to the *Puranas* as a source of history. In his 'Early History of India,'† he says :

"The most systematic record of Indian historical tradition is that preserved in the dynastic lists of the *Puranas*."

And on p. 190, he has given a *Chronology* of the Sunga, Kanva and the Andhra dynasties, in accordance with the *Pauranik* tradition, corrected by other facts and observations derived from other sources. In his article on 'Early History of Northern India' in the New Imperial Gazetteer, he has again spoken of the *Puranas* as a source of history, and admitted that "the *Puranas* of the Brahmanas contain much material of high antiquity." He has found the principal *Puranas* (Vayu, Matsya, Vishnu, &c.) to have been probably rearranged in their existing forms between the 4th and the 7th Centuries of the Christian era.

Mr. E. F. Pargiter's opinion in regard to the historical worth of the *Puranas* is still more bold, clear, and emphatic. His

paper on the "Ancient Indian Genealogies and Chronology"‡ is a brilliant achievement and eminently deserves a very careful and widespread perusal for the purposes of critical elucidation of India's ancient history. In that thesis, he has occasion to introduce his subject with this observation

"These old genealogies, therefore, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common sense point of view"

To the Epics and the *Puranas*, are to be added all Vedic and post-Vedic literature as well as sources of information for ancient Indian History: not only the history of Aryan civilization, but also a chronological account of the rise and fall of dynasties and states.

The Vedas on the whole have been studied so far, more in the interests of comparative philology and comparative mythology and religion, than for the purposes of history. But scholars have lost sight of the fact that mythology begins where history ends,—and that when the Vedas were being composed, the Aryans were making history, and not dreaming it. After the final collection of sacred texts (*Samhitas*) by Krishna-Dwaipāyana-Vyāsa, when original Vedic compositions had ceased, there have been many schools of Vedic learning and philosophy in Aryan India. The *Nirukta* school, one of the six *Vedāṅgas*,—whereof Yāska of the 5th century B.C. is the main representative,—is well known for their interpretation of texts by means of *Vedic Etymology*. Of commentaries, that of Sāyana in the 14th century A.C. is the one now extant. It is based on the *Niruktas*, and the interpretations of texts have the colouring of a later Mythology. And Sāyana's commentary is the key used in all editions of the Rig Veda in recent centuries. The historical method of explanation of Vedic texts, which occasionally appears in the *Brahmanas* and the *Aranyakas*, etc., had already been lost, or had passed beyond popular understanding, before Yaska's time. For, Yaska incidentally mentions the *Atihasikas* in his *Nirukta*, but abides mainly by the Etymological method. In the interests of Indian history it seems to be neces-

* "Epigraphy"—in the Imperial Gazetteer of India—1908.

† "Early History of India 1904"—p. 9.

* J. R. A. S. 1910, pp. 1—50.

sary now to discover the old historical way of interpretation of ancient texts, fossilised in post-Vedic literature, and to subject these texts again to a correct critical treatment.

The present editions of the Rig Veda are arranged according to authorship of hymns, into ten books or *Mandalas*, irrespective of the time and place of their composition. But, as a matter of fact, the hymns must have been composed and sung at sacrifices performed by kings, heroes, and priests, to celebrate some given occasion. If we read them closely enough from this point of view, and refuse to be led away by etymological and mythological pre-suppositions, we may after all, glean some facts for the purposes of history. These facts will have of course to be tested in the light of narratives and anecdotes, to be found in the *Puranas* and other works to be synchronously arranged.

Notices of India in foreign literature have not yet been found beyond 600 B.C.; and no monuments, inscriptions, or coins can be looked for, for so remote a period as c. 600 B.C. to 2,000 B.C. The Aryan expansion, which conduced to the spread of Indian civilisation in foreign countries in the wake of missionary enterprise and commercial activities, occurred with the rise of Buddhism, several centuries after the *Mahabharata* war. Contemporary literature, sacred and profane, and the traditions to be sifted out therefrom, are therefore the only sources of information left. And of these we have got to make, the most patient and careful use as subsidiary sources of history, till better materials are available.

One way that suggests itself to me, of recovering the lost history of ancient India, may be indicated here.—The first thing to do, is to have a tentative outline of history and prepare a rough Geographical sketch of the country covered thereby,—from hints derived from literary sources. The next thing is to provide for a systematic identification and exploration of sites of ancient cities, battle fields, places of pilgrimage and sequestered hermitages. The discoveries to be made in the course of such explorations,—extending not only throughout India but outside it,—will then have to be critically arranged and indexed by a body of experts. In this way, much may yet be found to support the traditions contained in ancient sacred books.

The latest redactions of the *Puranas* are believed to have occurred during and after the rule of the Imperial Guptas of Northern India. In some of the important *Puranas*, the Guptas are mentioned by name. But the dynasties succeeding them, do not occur. During this post-Buddhist Hindu revival in the 4th, 5th, and 6th, centuries after Christ, the ancient national chronicles were set in a mythological and mystic background, in consonance with the spirit of the times. On this point, we may recede backwards to the centuries before Christ, and peep into the misty past of Aryan civilisation in and outside India.

Before dealing with this remote period, however, we may stop for a moment and take a brief and rapid survey of the history of India from 650 A.C. to 950 B.C. For this, it will suffice to touch only the prominent landmarks in the history of a period, beginning from the time of the Emperor Harshavardhana. Harsha ascended the throne of Thaneshwar and Kanauj in 606 A.C., and died in 648 A.C. He became as great an emperor as Asoka-Maurya and was the last of the illustrious monarchs who supported Buddhism in the land of its birth. It was in his reign that the Chinese 'master of the law' (Yuan-chuang), visited India on his celebrated tour of pilgrimage. The century preceding Harshavardhana's rule, was a period of confusion. But there was one portion of it brilliant in legendary fame, when Yasodharma Deva-Vikramaditya of Magadha and Narasinha Gupta—Baladitya of Magadha, defeated and expelled the white Huns from India in the battle of Kahrur, 528 A.C. The Guptas, as I have stated just above, ruled in Northern India during the 4th and 5th centuries A.C. In this imperial line, we meet with two famous names,—those of Chandra Gupta II—Vikramaditya (375 to 413 A.C.), and of his farther Samudra Gupta (326 to 375 A.C.). Both were great conquerors and were virtual rulers over the whole of the North, and portions of the South.

Of the third century, we know but little. The Kushana dynasty of the Yue-chi (Sakas), wherein the greatest name is that of the Emperor Kanishka, ruled north-west India from the first century to the third (90 to 225 A.C.) Kanishka was

sary now to discover the old historical way of interpretation of ancient texts, fossilised in post-Vedic literature, and to subject these texts again to a correct critical treatment.

The present editions of the Rig Veda are arranged according to authorship of hymns, into ten books or *Mandalas*, irrespective of the time and place of their composition. But, as a matter of fact, the hymns must have been composed and sung at sacrifices performed by kings, heroes, and priests, to celebrate some given occasion. If we read them closely enough from this point of view, and refuse to be led away by etymological and mythological pre-suppositions, we may after all, glean some facts for the purposes of history. These facts will have of course to be tested in the light of narratives and anecdotes, to be found in the *Puranas* and other works to be synchronously arranged.

Notices of India in foreign literature have not yet been found beyond 600 B.C.; and no monuments, inscriptions, or coins can be looked for, for so remote a period as c. 600 B.C. to 2,000 B.C. The Aryan expansion, which conduced to the spread of Indian civilisation in foreign countries in the wake of missionary enterprise and commercial activities, occurred with the rise of Buddhism, several centuries after the *Mahabharata* war. Contemporary literature, sacred and profane, and the traditions to be sifted out therefrom, are therefore the only sources of information left. And of these we have got to make, the most patient and careful use as subsidiary sources of history, till better materials are available.

One way that suggests itself to me, of recovering the lost history of ancient India, may be indicated here.—The first thing to do, is to have a tentative outline of history and prepare a rough Geographical sketch of the country covered thereby,—from hints derived from literary sources. The next thing is to provide for a systematic identification and exploration of sites of ancient cities, battle-fields, places of pilgrimage and sequestered hermitages. The discoveries to be made in the course of such explorations,—extending not only throughout India but outside it,—will then have to be critically arranged and indexed by a body of experts. In this way, much may yet be found to support the traditions contained in ancient sacred books.

The latest redactions of the *Puranas* are believed to have occurred during and after the rule of the Imperial Guptas of Northern India. In some of the important *Puranas* the Guptas are mentioned by name. But the dynasties succeeding them, do not occur. During this post-Buddhist Hindu revival in the 4th, 5th, and 6th, centuries after Christ, the ancient national chronicles were set in a mythological and mystic background, in consonance with the spirit of the times. On this point, we may recede backwards to the centuries before Christ, and peep into the misty past of Aryan civilisation in and outside India.

Before dealing with this remote period, however, we may stop for a moment, and take a brief and rapid survey of the history of India from 650 A.C. to 950 B.C. For this, it will suffice to touch only the prominent landmarks in the history of a period, beginning from the time of the Emperor Harshavardhana. Harsha ascended the throne of Thaneshwar and Kanauj in 606 A.C., and died in 648 A.C. He became as great an emperor as Asoka-Maurya and was the last of the illustrious monarchs who supported Buddhism in the land of its birth. It was in his reign that the Chinese 'master of the law' (Yuan-chuang), visited India on his celebrated tour of pilgrimage. The century preceding Harshavardhana's rule, was a period of confusion. But there was one portion of it brilliant in legendary fame, when Yasodharma Deva-Vikramaditya of Magadha and Narasinha Gupta—Baladitya of Magadha, defeated and expelled the white Huns from India in the battle of Kahrur, 528 A.C. The Guptas, as I have stated just above, ruled in Northern India during the 4th and 5th centuries A.C. In this imperial line, we meet with two famous names,—those of Chandra Gupta II—Vikramaditya (375 to 413 A.C.), and of his farther Samudra Gupta (326 to 375 A.C.). Both were great conquerors and were virtual rulers over the whole of the North, and portions of the South.

Of the third century, we know but little. The Kushana dynasty of the Yue-chi (Sakas), wherein the greatest name is that of the Emperor Kanishka, ruled north-west India from the first century to the third (90 to 225 A.C.) Kanishka was

the greatest Buddhist monarch of his age,—the eminent patron of the new-Buddhism, known as the *Mahayana*. Into the periodical incursions of the Greco-Bactrian and Parthian kings into India, in the first and second centuries before Christ, we need not enter here.

Coming to mid-India and the Magadhan empire, we first meet with the Andhra dynasty, a famous house from Central India, who were known as Sudras, being probably of mixed Dravidian extract (27 B.C. to 230 A.C.) From 27 B.C. to 72 B.C., the throne of Magadha was occupied by the Brahmana dynasty of the Kanwas, who had supplanted the Sungas or Mitras. The Sunga dynasty was founded in 184 B.C. by Pushyamitra, the Commander-in-Chief of the last emperor of the Maurya dynasty. Asoka Maurya,—conqueror, emperor, monk, and missionary,—the greatest emperor of those ancient times,—the mightiest sovereign who ever patronised a state religion, reigned from 272 B.C. to 231 B.C. The Maurya empire had been founded by his grandfather Chandra Gupta, soon after the death of Alexander the Great in 321 B.C. The Mauryas,—descendants of Murā, were an offshoot of the Nanda dynasty of Magadha but were considered to be Sudras. The Nandas came to the throne sometime before the middle of the 4th century B.C. The next preceding dynasty was that of the Saisunagas founded about 600 B.C. by Sisunaga (or Sesha naga), who came from Varanasi, and probably represented the Naga princes of Central India. Bimbisāra, and his son Ajātasatru of this dynasty ruled at Rājgriha, and were the contemporaries of the Buddha (567 to 587 B.C.). In the time of Ajatasatru, the capital was removed to Pāṭali, or Kusumpura, where a fort was erected at the confluence of the Sona and the Gangā,—in order to check the rising power of the Vrijjis in North Behar.

With this dynasty in the 7th century B.C. the historical period is said to end. We have now to take up the thread of literary tradition recorded in the Puranas, and follow it up far into Vedic times.

The Puranic lists mention the next preceding dynasty as that of the Pradyotas,—who ruled for 130 years. The Pradyotas had replaced the Vārhadratha line on the ancient throne of Girivraja. Tracing up the

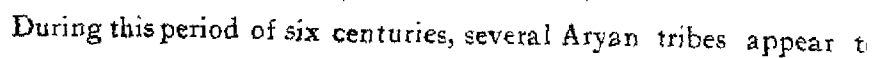
line, we come to Sahadeva and his father Jarāsandha,—the great rival in the east of the Pāṇḍavas in the midlands.

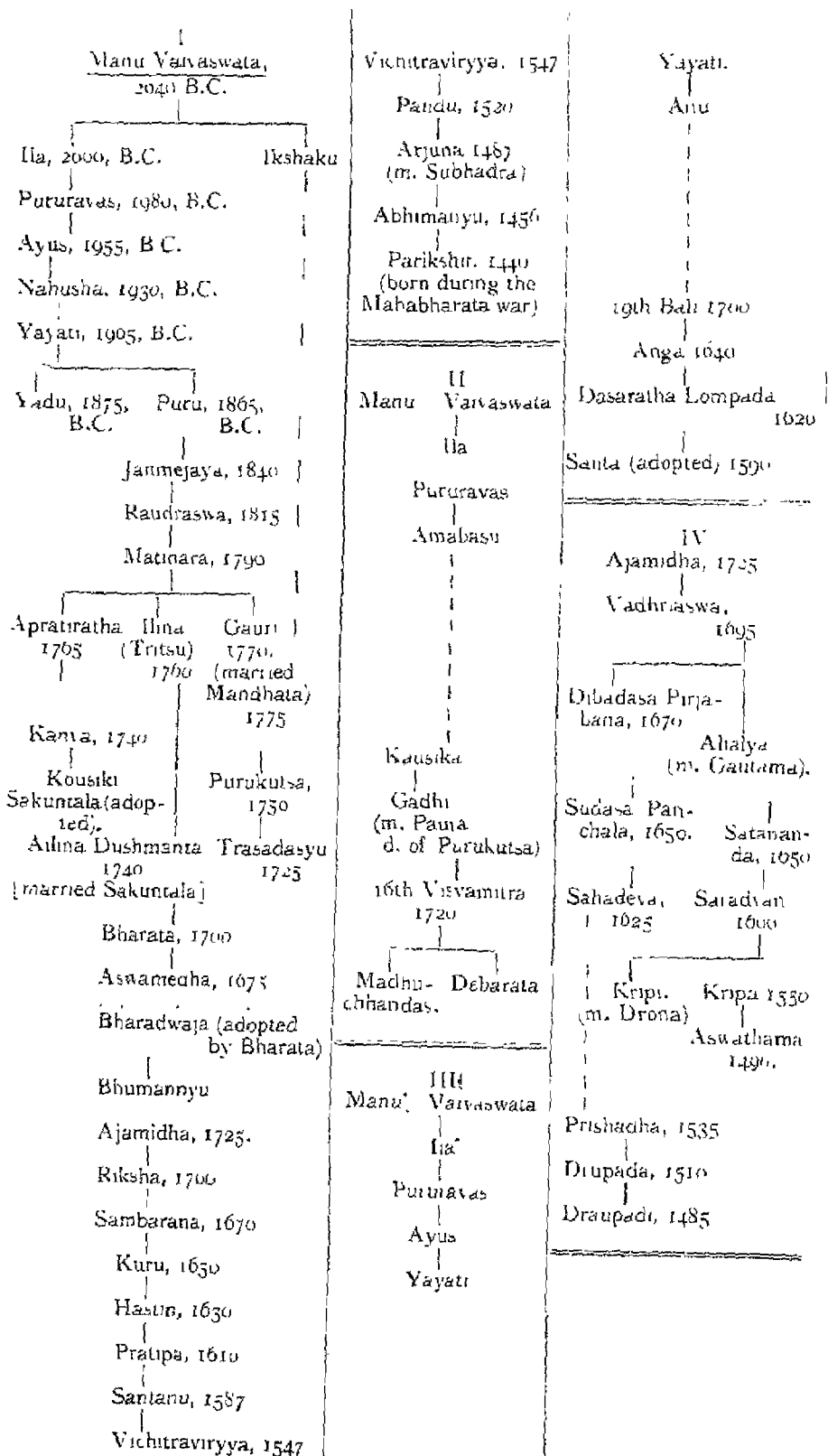
We have thus a tolerable continuity of history from the time of the Andhras to that of the Vārhadrathas—from the 3rd century A.C. to the age of the Mahabharata War. It now remains to be seen when this famous 'eighteen days' battle' on the plains of Kurukshetra may have taken place. In all the Puranas, there is a tradition on record that 1015 (or as some read 1050) years had elapsed, from Parikshits' birth to the accession of Nanda. Nanda came to the throne of Magadha, a full hundred years before Chandra Gupta-Maurya, (325 B.C.). If we add 1015 years to 100 years (the regnal period of the Nandas), and 325 years up to the date of accession of Chandra Gupta, we arrive at 1,440 B.C. as the date of the great war,—which, before the rise of Buddhism, forms a permanent landmark in the history of Aryan India.

It may be here noted that, having the orthodox way of counting the beginning of *Kaliyuga* from the end of the great war at 3101 B.C.,* the date of the Bharata war has been generally placed by scholars between the 12th and the 15th centuries B.C. The late Mr. Umesh Chandra Batabyal, M.A., C.S., concluded as the result of his Vedic studies,—that the war happened at 1440 B.C. (*vide* his articles on the "Times of Rishi Madhuchchhanda" in his Bengali work "ঐদ্রবেশিকা"). This date agrees with our present computation.

Let us now look at it, in another way. The space of time covered by the recorded generations in the Paurava line, is, on a rough calculation, some six centuries—ranging from 2040 B.C. to 1440 B.C. The genealogies given in the several Puranas, when collated and tested, by synchronisms, and corrected by references in the Vedas and the Brahmanas, etc., would give us an approximate number of 25,—which on the usually accepted average of 25 years per generation, results in 625 years. We may abstract below the information necessary under this head, in the shape of a few tables, the dates against the dynastic names being rough guesses only:—

* That this *Kaliyuga* era was invented by latter-day *Savants* in India, has been ably shown by Dr. Fleet in J. R. A. S. April, 1911.





During this period of six centuries, several Aryan tribes appear to

and colonised parts of northern, western, central, and eastern India,—chief amongst whom were the descendants of Manu-Vaivaswata. The Ailas, sprung from Ila, daughter of Manu and Budha (son of Soma), held sway at Prathisthana, near Kabul, and became in after times known as the Soma-vansī (the so-called Lunar dynasty). After Yayatī, they branched off into the five nations, called the *Panchajanas* in the Rig Veda, namely the Yadavas in the south and west, the Turbashas in the south east, the Pauravas in the middle, the Druhyus in Gandhara, and the Anavas in the eastern Punjab. The Pauravas having inherited the empire of Yayatī naturally continued to be pre-eminent in power. The Yadavas, allied with the Bhṛigus, gradually occupied western and central India, and became the neighbours of the south Kosala house. The Druhyus and the Turbashas were kept in check by the Panchalas; and after the death of Marutta, the emperor of the Turcushas, who had migrated to North Behar the Turbasha dominion, passed to Dushmanta-Paurava,—the Pauravas having meanwhile extended their sway down to new Prathisthana or Prayaga. The Anavas came to Bengal under Titikshu; and after Bali, a descendant of Titikshu's, and a contemporary of Dirghatamas, the eastern province on the frontier of Aryavarta was split up into the kingdom of Anga, Vanga, Kalinga, Pundra, Sumha. In Vedic times accordingly, Bengal was already colonised by the Aryans.

The Aikshakavas,—descendants of Ikshaku (son of Manu), established themselves in Ajodhya in Kosala. The state of Kosala extended over Oudh and Central India up to the banks of the Narmada, and continued to be the premier state in Northern India, till the rise of Magadha. The Kosalas came to be known in later history as the *Suryya-vansīs* (the so-called 'Solar' dynasty)

by paraphrase from Vivasvan (Suryya), father of Manu. Kosala (Ajodhya),—Uttarakosala (Srāvastī), Dakshina Kosala (Māndhātā), Videha, or Mithila (Janakpur)—were all *Suryya-vansī* kingdoms. The Panchalas,—perhaps a Medio-Aryan tribe—came into India under Ajamidha (or Aja the Median), when the Paurava rule was weakening after the death of Matinara. Ajamidha's grandson Sambarana was one of the claimants for the Paurava throne, after Bharata's death. By this time, the Medians had formed a confederacy of five kingdoms, and were known as the *Panchalas* or the Pentarchy. Sudasa, the Panchala chief mentioned in the Rig Veda, conquered the Matsyas and the Turbashas, the Anavas, and the Druhyus,—and subdued the Pauravas, under Samvarana, and thus became the emperor of the North under the aegis of the Vashisthas of Kosala. Between the later Kurus of Hastinapura (descendants of Kuru, son of Samvarana) and the Panchalas of Kampillya, and Ahichchhatra,—the feud became hereditary and ended in the ruin of both, involving all Aryan powers in cataclysm of the Kurukshetra War.

The Viswamitra-kausikas—opponents of the powerful clan of the Vashisthas of Kosala and Videha, had their original seat at Kanyakubja, and later on moved, in the time of the great Viswamitra, the contemporary of the emperor Sudasa, to Gādhīpura and Bhojapura. Being allied in more ways than one with the powerful Bhārgavas, and the Bhāratas and the Kosalas as well, they wielded a considerable influence in Aryan affairs of those times. Parasurama, the grandson of Satyabati-kausiki, and Richika Bhargava (the older contemporary of Rama-Dāsarathī), led many an expedition against the reigning houses of northern India, with the aid of the Tāla-jangha-Haihayas Māhishmati.

(To be concluded.)

HINDU LITERATURE IN TIBET

IN the year 1834, Alexander Csoma de Koro, the first European Tibetan Scholar, in the preface of his Tibetan Grammar wrote as follows:—

"Insulated among inaccessible mountains, the

convents* of Tibet have remained unregarded and almost unvisited by the scholar and the traveller nor was it until within these few years conjectured, that in the undisturbed shelter of this region, in a climate

* Buddhist monasteries or *Gompas*

proof against the decay and the destructive influence of tropical plains, were to be found, in complete preservation, the volumes of the Buddhistic faith, in their original Sanskrit, as well as in faithful translation which might be sought in vain on the continent of India."

In the year 1879, i.e., 45 years after the above passage had appeared before the public, I visited the great libraries of Tashil-hunpo and Narthang and was struck with the literary treasures that were stored up in these two institutions. In Tashil-hunpo, there is the state library which contains numerous volumes of Buddhist works, in Sanskrit and in Tibetan. There are four colleges which constitute the Monastic University, with 4400 monks, who live within the walls of the monastery and spend their time wholly in study and religious devotion. Within the monastery women cannot live. Pilgrim-women alone have access to the shrines of Buddhas and Bodhisattvas at stated periods and on holy occasions.

Every one of these four colleges possesses a library of Tibetan works which had been published or written in the country since the middle of the 8th century A.D. Besides the college libraries, there are private libraries belonging to the *khan-pos* who are mostly incarnate Lamas. Learned Lamas who by dint of study have earned University distinctions form the professorial staff of the colleges. They spend their earnings in making collections of books, sacred images and paintings. A large number of monk-students are taught engraving and carving on wood. They prepare blocks and engravings on them from which block-prints are taken. In this manner books are published and sold in the market at very cheap prices.* These resident monks are permitted to make pilgrimage to distant countries and remote monasteries. When doing so they carry loads of printed books with them for sale and distribution among the Lamas.

In the colleges at Tashil-hunpo, where

* In Buddhist India when the great Universities of Nalanda, Vajrasana, Takshashila, Uddanda-puri, Vikramashila, &c., flourished, thousands of monk-students of those institutions used to spend their time in copying Buddhist manuscripts and hence it was possible for the Buddhist-pilgrims even from Parthia, Kabul (Udyana), Turkistan and Higher Asia, China, and Korea to carry away Indian sacred books to enrich their own monasteries and libraries.

literature is taught, I found students committing to memory *slokas* from the *Kalāpa*, *Sārasvat* and *Chandra Vyakarana*. They also have heard of Panini whose grammar is embodied in the *Tangyur* Encyclopedia of *Mahayana* literature. Everywhere I found the Tibetan translation of Dandi's *Kavyā-dars'a* with the Sanskrit text in juxtaposition. It is a favourite book with the Tibetans, who are lovers of poetry.

Lama Seng-chen Rinpoche (the reputed incarnation of Nāga Bodhi *Bodhisattva*, the chief disciple of *Siddha Nāgārjuna*, the alchemist of yore) was at the time Vice-chancellor of the University. By his kind permission I was able to visit the University Library as well as those of the four colleges. I conversed with the librarians. At the very mention of palm-leaf manuscripts of old which were kept on the topshelves of the libraries, wrapped up in thick Nepal linen, they only reverentially bowed to them. I did not intentionally disclose my eagerness for getting them. I only said that they all came from *Arya Bhumi* from which country I had come.

In my first visit to Tibet I only cultivated the acquaintance of the literary men of Tashil-hunpo. In my second journey to Tibet, in 1881 and 1882, I visited the two great monasteries which were famous for their libraries of ancient books. The first was Sam-yea situated on the sandy bank of the great Tsang-po about 50 miles to the south-east of Lhasa. I visited it and made inquiries about its library. It was founded by the celebrated Tibetan King, Thi-Srong Dehutsan, in the middle of the 8th century A.D. with the help of Shanta Rakshita, a Bengali Buddhist of great erudition and saintly character. He first introduced Buddhist monasticism in Tibet. The monastery of Sam-yea is said to have been built after the model of Uddanda-puri* *Vihara* of Magadha, with one hundred and eight temples and four colleges located on four two storied lofty buildings. It was surrounded by a wall with *Dorje* spires over it. One hundred and eight Indian Pandits for

* Uddandapun *Vihara* came to eminence on the decline of Nalanda University. It possessed the largest library of Buddhist works and monk establishment of the Mahayana school. On its ruins rose the modern town of *Vihara* and the whole province of Magadha came to be known also by the name Vihar.

whose residence small villas were built by the king, supervised the work of translation of Buddhist Sanskrit works that was carried on at state expense. I visited some of these villas that have been preserved. The work of translation was continued to the reign of King Namri Srongtsan also called Ralpa-chan i.e., for more than a century thence forward. It was, therefore, that Sam-yea possessed the largest and richest literary treasures that Tibet could have amassed from Kashmir, Magadha and Bengal where *Sautrik* and *Tantrik* Buddhism then greatly prevailed.

In the first quarter of the 11th century a large number of Buddhist Sanskrit MSS. was taken to Tibet from Kashmir and Magada by Tibetan students of Buddhism. Atisha himself carried two elephant loads of manuscripts from Uddanda-puri and Vikramashila. King Naya Pala had presented him with two elephants and two horses for taking him to the capital of Nepal. He deposited his collection of Sanskrit books in the monastery of Tholing on the Sutledge and in the monastery of Hor at Nethang. A few years before his death, which took place at Nethang near Lhasa in 1043 A.D., Atisha* had visited Sam-yea. He was so struck with the richness of the library, particularly in the Sanskrit collection, that he exclaimed with wonder "so many books I have not seen in one place anywhere in India."

In the middle of the 11th century A.D., when Buddhist hierarchy (as distinguished from Buddhist hierarchical sovereignty) was first established in Tibet by Bromtan the chief disciple of Atisha, the second great collection of Buddhist-Sanskrit works from India, was made. Bromtan founded the great monastery of Radeng and furnished it with a rich library. It flourished for two centuries.

The grandest library of Indian and Tibetan books was, however, in the Royal monastery of Pal Sakya, in Upper Tibet. Here, in the beginning of the 13th century when Buddhism was wiped out of Magadha owing to the massacre of her Buddhist

monks by the victorious armies of Mahamed Khilji, a large number of Indian Buddhists found shelter in Tibet and in Kuki land. At the sack of Uddanda-puri and Vikramashila *Viharas* which took place in 1202 A.D. under Baktyar's general, Mahamed Ben Sim, the books contained in their libraries were brought together and piled up in huge heaps in the courtyards of their great library buildings. Out of curiosity to know what the books of Uddanda-puri *Vihara** must have contained the general sent for some Brahmans with shaven head (meaning Buddhist monks), but there was not one such Brahman to be found. It is said that five thousand of them were slain at Uddanda-puri *Vihara* by the bigotted Mahamedan soldiery when they refused to accept Islam, and fire was set to the heap of books and burnt to ashes. Such massacre took place also in smaller monasteries all over Magadha. The celebrated Shakya Sri Pandita of Kashmir who was travelling in Magadha about this time, fled for life to Orissa (Odra Visaya or Otovisha of the Tibetan history) and there he hid himself for two years in the monastery of Jagadala. Like Atisha, he travelled to Tibet being escorted by the messenger of Thophen Lochava from Orissa through Bengal and Cooch-Bihar. He entered Tibet by the Bhutanese pass and passed through Phagrijong. There he became the spiritual teacher of the Tibetan Lamas of Tsang, whom he taught Buddhism both esoteric and *Sautrik*. He too, carried a large number of Buddhist works from Magadha.

The grand Library of Pal Sakya, which I visited in 1882, was built, according to some authors, after the model Vikramashila.† It is a four-storeyed, lofty massive stone terrace-roof structure. It has a spa-

* The Muhammadan historians call this *Vihara* by the name of *Udmandu* and the Tibetans called it Odantapuri, the soaring high monastery

† Vikrama Shila was Raja *Vihara* of the Pala Kings. It was founded by Dharma Pala. It contained a large University with 6 colleges in Naya-pala's time. It is a pity that since my return from Tibet in 1883 no Indian or European traveller should have thought of visiting Tibet for collecting Indian MSS. or for recovering some lost gems of India like the Avadana Kalpalata. The Younghusband Mission advanced to Lhasa, sacked the Nehnging and Tse-chan monasteries and carried away the libraries of Puja books that these institutions contained.

* Atisha or Javo Je Paldan Atisha was the designation by which the king of Tibet used to call Dipamkara Srijnana. He was born in East Bengal, Vikramapur in about 970 A.D. He was high priest of Vikramashila *Vihara*.

ous courtyard. The wealth of the Sakya hierarchs, who held the sovereignty of Tibet for two centuries was largely spent in making collections of Indian and Tibetan books. Like King Thi-srong Dehutsan, they too employed Indian Buddhist Pandits in the work of translation. It was here that the well-known Bodhisattva Avadana Kalpalata by Kshemendra was first translated in Tibetan verse by poet Shongton Lochova. The Sakya hierarchs were great encouragers of learning. They also permitted a large number of Brahmanical works to be translated into Tibetan. They were the originators of the two great cyclopedias named *Kahgyur* and *Stanggyur** in which were embodied almost all the well-known Mahāyāna *Sautrik* and *Tantrik* works besides metaphysical works that were then known in Tibet. The *Kahgyur* comprises 108 volumes and the *Stanggyur* consists of 225 volumes, each volume containing about 500 leaves, a leaf being 2 feet long and 6 inches broad. They are all block-prints. In volume marked *Ka ३* of the *Bstod-tshogs* section in the *Stanggyur*, leaf 25, also leaf 51, the address of Arjuna to Vishnu (Mahabharat, Bhagavat Geeta) in Tibetan, occurs in the following verses :—

1
Kun-tih bus ni de bites na,
Thams chad gnyen-du nam-par gnas,
Mchhog-tu brtse-vas non-pa-yis,
Shum-pa yis-ni hdi skad smra.

2
Khyab-hjug gnen nram mthong-vas na,
Hthab-par hdod de gnos-pa la,
Bdag-gi lus ni shum-gyur ching,
Kha yang yongs-su skam-par byed

Three more verses which follow are omitted here.

* *Kahgyur* means translation of the precepts from *kah*, word or command and *gyur*, translation.
Stan-gyur—*stan* = *shastra*, } Translation of
gyur = translation } *shastras*.

Hence in the *Stanggyur* Cyclopedic, the grammar of Panini, Kalapa, Sarasvat and Chandra Vyakarana found a place.

TRANSLATION IN ENGLISH.

The son of Kunti (Arjuna), perceiving that they were all his relations, being greatly affected through compassion for them, and seized with horror, thus said "Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth is entirely dry; my frame trembleth with anguish, the hair standeth on end upon my body, my bow escapeth from my hand, my skin also is all over-parched. My mind being in confusion, I am unable to fix it. Those for whom I wished dominion, wealth, and the enjoyments of life, they abandoning life and fortune, are ready to fight against me."

In the *STANGYUR*, *Niti Shastra* by Mashu Rakshita and Chanakya also found place. From the latter's well-known work the following passage, which is in the lips of every Hindu, may be quoted here :—

Sva deshe pujiyate Raja,
Vidvan sarvatra pujiyate "

The literal version of this in Tibetan is :—

Rgyal-po rang-gi yul-na bkur,
Yen-tan idan-pa kuntu bkur

The Latin version is :—

"Suo regno colitur rex,
Doctus ubique colitur."

I conclude this paper with a quotation from the 29th *Pallava* of Kshemendra's *Bodhi-Sattvavadana Kalpalata*, in Sanskrit and Tibetan. The *Pras'asti* runs as follows :—

जयति न सत्त्व विशेषः
सत्त्ववतां सर्वं सत्त्वसुखं हेतुः ।
देहदले ऽपि भसयति
कीपाग्निं शान्तिमुच्चैः ॥

Gang-shig snying-tobs idan-pahi snying-tops kyi
Khyad-par Sems-chan thams chad bde-vahi rgyu
Lus-ni shig-kyang khro-vahi me rnams dag,
Mchhog-tu shi-var hgyur de rgyal-gyur chig.

SARAT CHANDRA DAS

AUSTRALIA

BY PROFESSOR J. NELSON FRASER, M.A.

WOMAN in Australia, as elsewhere in our age, is becoming, as the case may be, more manly or more mannish than of yore. She does not yet fill the rank and file of all vocations, as she does in America ; such persons as primary school-masters, male clerks, and post office subordinates still exist. But economic independence is not far ahead of her and is slowly but surely arriving. The discontented of course are numerous ; overworked mothers and idle girls waiting for husbands. One can almost sympathise with the feminist poet of the *Bulletin* :—

God be sorry for women,
—If there be a God that hears !

But this sort of writing does not much help the situation ; and women themselves aggravate it. Their dislike of domestic work cuts off the supply of servants and makes the prospect of marriage, even when otherwise desirable, a repellent one. Thus all the forces of the age work towards socialism. Marriage—or something resembling it—will at least become more feasible in proportion as the state relieves parents of the care of their offspring.

The influence of women in politics as yet is hardly felt. They obtained the franchise chiefly through a manœuvre of the labour party, who counted on their support. It is yet uncertain whether they will not become the great conservative element in the state, though at present feminism is associated with the Revolution. During my stay in Australia a Bill was introduced in Victoria to compel any man who seduced a woman to marry her. It was not passed into law. A cynic may suggest that such a law would have placed Australian women under a temptation too severe for feminine virtue.

Of Australian education I will write elsewhere : let us say a word regarding Literature

and the Arts. These flowers of the mind do not greatly flourish. Australia does not produce and does not read much literature. Her ablest sons and daughters—like Mrs. Humphrey Ward—find their way to Europe, where the field is wider. Gordon, her one poet, is not much of a poet, though the spirit of poetry, scarcely descending, hovers about his verses. Yet the muses have real friends and followers, and the *Bulletin* constantly prints pieces which only just fall short of distinction. They are not however specially Australian ; the thoughts and feelings are those of the old world of the North. Galleries and Schools of Art, excellent and well arranged, represent the cause of Art both in Sydney and Melbourne ; but artists complain of public indifference when it comes to buying pictures. No Australian artist has yet made himself a name, save Phil May, and perhaps one should add Norman Gale, in black and white.

It remains to speak of political life and principles, which I place here at the close, apart from political machinery, because they lead to a few final words on the future.

The general position in Australia is like that in England. Though Australia is so new a country she has developed all those problems and social antagonisms which perplex the motherland. It is true that the assumptions of rank are absent, and there is no established church, yet this makes surprisingly little difference in the position. The conflicts of Capital, Rent and Labour are no less acute.

The history of the Land question in Australia is long and complicated. So it is in every country ; and it seems that even today if Providence upheaved a new continent from the bottom of the Pacific and a new race of settlers came to occupy it,

all the experience of the past would not enable them to avoid perpetual conflicts over land or land acts which produced effects the opposite of what their authors intended. The land of Australia early passed into the possession of squatters, or large holders, whose right was that defined by the old lawyers as "adverse tenure fortified by prescription." Succeeding Parliaments in Australia created "free selectors," i.e., adventurers who (under certain circumstances) had the right to descend on these squatters' properties, and to buy, at low rates, the most desirable portions of them. This measure the squatters defeated by collusion, and still in a great part of settled Australia the squatters—or their children—occupy the soil. In Tasmania, notably, a few families own the island.

It is now complained by the Labour party, that the best land in Australia is all inaccessible, and the development of the country hopeless. The visitor hears interminable arguments on this subject. I will state the conclusion as I seem to see it. It is by no means true that a pioneer at the present day would find his path hopelessly blocked. The visitor can easily be shown even in long settled parts of the country men who have worked their way up the ladder within the last few years. But it is true that pioneers have grown scarce, and that the young generation are not willing to face either the hardships of the frontier or the delay of some years which must everywhere elapse before the penniless man finds himself the owner of a comfortable estate. This delay is inevitable. Government does indeed buy up and sell for closer settlement* suitable estates, but some capital is needed to benefit by this action. A man might conceivably accumulate this capital; a sheep shearer, for instance, could save enough to start for himself in three or four years. But the type of man willing to fight his way thus is not common; the programme of labour is to tax large estates into the market at a nominal price. The class of large owners would thus be extinguished, and small

owners would appropriate what they lost. The future will show whether this programme is to be carried out, and whether the present Australians can really provide a race of small farmers. The love of town-life is already strong in the country, Sydney swallows up 592,000 out of the 849,000 of N. S. Wales and Melbourne 549,000 of the 636,000 of Victoria.

Possibly, however, future immigrants are anticipated; at present immigration is standing still. The labour party blames the propertied classes (and Government) for this; there is no opening in the country, they say. The classes attacked reply that labour discourages immigration, for fear competition should bring down wages. The visitor finds it hard to judge between these views; but certainly ordinary labour in Australia is not badly off. I made my own humble enquiries, and as a specimen of their results I will relate what the carter said who carted my boxes to the S. S. Wodonga at Melbourne. He was a frank and grumpy carter; I apologised for handing him a tip, and explaining myself as a philosophic traveller, asked how he was doing in the world. He was doing well. His wages were £100 a year, he owned the house he lived in. He supported not only a wife and family, but a stepmother; he drank a glass of beer at his supper and took the family, when he had a mind, to the theatre. He saved 10s. a week, and received 15s. 9d. a year interest from the Savings Bank.

Now whether or not white labour in Queensland is paid 26s. a week, as asserted by Tom Mann, I cannot tell, nor how much is paid at Broken Hill. But I can say that in Victoria and N. S. Wales wages are fixed, by State Boards, at about 10s. a day, (skilled labour). There is an old age pension of 8s. a week; and a good but humble meal can be bought for 4d. Hours are fixed at 48 a week. Education is free; there is no judgment for a debt under £200.

With all this the tone of the labour party is as bitter against Society as anywhere in the world. This perhaps is a vestige of the past, for, be it always remembered, labour has suffered much. And be it also remembered, where Unionism has never appeared, it suffers still. The Bank clerk is not a "labourer"; he is not protected in Austra-

* The system is to assign the small holdings so created by lot. This means that many fall into the hands of speculators, who spend on improvements the bare stipulated sum and wait for a rise.

lia and his hours and pay and prospects are the worst in the country. The shopman and shopgirl are badly paid, but at least in Victoria their hours are rigidly fixed: 6 p.m. every day, (except Saturday, 12 p.m.) is the closing time. I am not one that grudges Labour its victory, nor do I think the present conditions at all too favourable, but it is disappointing to find that social harmony is not in the least restored. The masters of the present day seem to take the situation well; they do not jibe at labour; but some of them have grown despondent. I met one of the race of Squatters, a very genial pleasant man, to whom I owe a day in Sydney harbour, whose office displayed two wall maps, one of Fiji, one of Argentina. He was selling his property in Australia, and deliberating to which of these lands he should betake himself.

Long and ferocious strikes are common. The coal strike at Newcastle, in progress during my visit, lasted many months. It has almost ruined the coal trade of Newcastle which has passed to the Japanese. As in all mining strikes, the causes were too obscure for an outsider to grasp them, but it was generally agreed that there were actually more colliers in Newcastle than the mines could support.* One may ask why the industry—a profitable one—did not develop; but the suspicion presents itself that the situation was one not to encourage capital. The Labour party demand that mines should be made a State Department, and worked with public capital.

It will not do to proceed here to a general discussion of Socialism. Not all the Labour party in Australia is Socialist, but all verge on Socialism, and the Socialist propaganda is vigorous and incessant. Regarding its final victory nothing can be predicted, neither whether it will take place, nor how long it will last, nor how many of its promises it will make good. Obviously, as men have prospered under every conceivable organisation, so they may prosper under Socialism, nor is this possibility weakened by any *a priori* arguments based on laws of human nature which Socialism seems to

infringe. In human affairs it is always the unforeseen that happens. If I myself write in no friendly spirit of the movement it is partly through a prejudice against all *political* movements and partly because there is about Socialists so much surly ingratitude to the Past, and so much self-righteousness; one can see them treading in the same path as other oppressors while loudly proclaiming they are no such persons. I will illustrate this by a few lines from a pompous Socialist magazine called the *Sunrise*, published by Senator Findley, in Melbourne, and a book, the *Rising Tide*, by H. I. Jensen, D. Sc., Sydney.

"The Labour party has thrown wide to the breezes a banner on which is emblazoned, Love, its mottoes are taken from the Book of Human kinship, and its lofty ideals, like a pillar of cloud by day and a pillar of fire by night, lead ever onward and upward to the promised land, the army of the new crusade, sworn to exterminate injustice, caste, and privilege, and pledged to win for every human being born into the world the fullest development in all that is healthy and honourable, pure and sweet, merciful and just, good and true."

One might suppose then that the Labour party would have some sympathy for the aborigines; but the only reference I have met in their writings to these victims of white Australia is a complacent observation that the country is fortunate in "having so inferior a race of aboriginals that it must die out completely." Now I do not say that it was wrong to slaughter the Tasmanians, but the same principles that make it right justify anything that Capital ever did to Labour; and the Labour party is building on the same foundations as those they reprehend in their enemies. It may be said, that the Tasmanians being now dead and gone, it is no use digging them up again; but everyone knows that if they came to life again the Labour party would be the first to shoot them down. In this spirit the Labour party confronts the whole coloured world. A fierce contempt for colour is one of its leading passions. Again, I do not discuss whether they are right or wrong in this. But, if honesty is going to be one of their merits, let them take their stand on the right of the strong arm, and cease to talk about "the Gospel of Humanity." It appears that Democracy can use hollow words as much as kings and priests, for competition is to be the basis of the new society as much as of the old.

* I spent some days in Newcastle, and witnessed the procession in celebration of the enactment of an Eight Hour day. I did not see anything like the squalor of an English mining town; the crowd was well dressed and good humoured.

Not all Labour is yet military in Australia, a few Labourites still have hopes that International Peace will somehow save them from an Army and Navy. But their numbers are few. It is generally believed that whatever compacts the European democracies might form, Asia would stand outside them. And all Australia is aware how close Queensland is to Asia; every eye is fixed on the progress of Japan in Corea and the invasion of the South Pacific by Hindus and Chinese. Whether by warlike or peaceful penetration these waves of popular movement seem destined to wash over Australia, and once that begins, Australia becomes, like South Africa, a scene of racial conflict. Anticipating that day, Australia is already arming.

At present, (save for the central aborigines), colour is excluded from the land. I did myself meet far in the interior, one or two Indian pedlars, who were greatly amazed at hearing a white man speak Hindostani. One of them I asked how he liked Australia; he paused in thought awhile, and answered, "Sir, the white men here are different from the white men in India. They are not men of the same standing. They think it would make no difference to England if she lost India." I should have liked to question him further, but the topic was embarrassing, in the presence of Australians, and I left it alone. No absolute law forbids the entrance of a coloured man into the country; but a dictation test is prescribed, and a coloured man, (if he presented himself,) would be asked to write a passage in Icelandic. I am not sure whether a Maori from New Zealand would be allowed to land; the Kanakas, once kidnapped for service in Queensland, have now, in accordance with the new policy, been ejected. A few Chinese linger in Sydney, doing business, like Chinese, as washermen. The Japanese hardly exist; though once in Melbourne on the steps of the Roman Cathedral, a young voice said to me, "Say, Mister, can I go in here?" and turning round I beheld a little Jap, in knicker-bockers, whose vernacular was English.

The future of this policy is uncertain. Can the white man really live by the sweat of his brow in Queensland? The same question is asked in British East Africa, and

the hot parts of the United States are alleged as examples showing that he can. The doctors have promised to extirpate malaria, and with that the white man's health, it is said, is assured. Time will show; it has not shown yet. A few generations are not much in the history of a nation, though none of us will live to see the experiment through. It is artificially fostered just now, and large bounties are paid by the State on sugar raised by white labour. A few miles away, much cheaper sugar is raised by coloured labour in Fiji, but Australia is a rich country and can at present afford to exclude it.

The objection to colour in Australia (as in New Zealand) has none of the personal intolerance that it has in America. One of the Labour papers relates with satisfaction how two American sailors, (during the famous visit of the fleet), threw out of a Sydney tramcar a Jap whom they found sitting next a white woman. It would not have occurred to an Australian to do this,—partly, I suppose, because coloured people are really uncommon in the country. And I noted that the Indian pedlars whom I have mentioned were allowed to share in the ballot for land—and one of them obtained a holding. But the feeling is that the white people of the country might be swamped by an Asiatic invasion; that Asiatic standards of living would ruin white labour, and that coloured immigrants would not understand or be fit for the political institutions of the country. Now a mere philosopher might like to try an experiment here. He might like to infuse a certain number of Japanese into the country, and let them work and play along with the Australians, vote with them and marry with them. It is by no means certain that evil would result. But evil *might* result;—I do not say even the disappearance of the white race or the appearance of a race of decadent mongrels but the formation within the country of enclaves of hostile races, and perennial social war. White Australia is at least not unreasonable in refusing to chance such a result.

We have now viewed briefly Australia and Australian history up to date. With what general impressions do they leave us? I think, in the first place with a strong impression of the genuinely British charac-

ter of the country. The ring of the voice is British—at least it recalls Southern England, and every thing speaks to the Englishman of England. There is not a trace, for instance, of America. The newspapers follow British models; the shops and shop-windows, the houses, all are English. With all the stir of Australia there is still in place something of the old-fashioned calm of England. Away from the big wool industries, in the New South Wales forests, life moves on at the slow pace of an English village. There are some things wanting; more acquaintance with the country would perhaps lead one more to miss the English aristocracy; the tourist scarcely knows whether they are there or not. He will however find nothing strange, he will always be as much at home as it is possible for a stranger to be.

This tone of life is in the main accompanied by a warm feeling towards the old country. I was slow to believe this when I landed in Australia, but before I left I had changed my views. Criticism of England of course there is;³ but there is no desire for separation from her. The Colonial Governors may or may not continue to exist; Australians smile at them a little, but even the Labour party does not much impugn them. They are the only visible sign of the far distant motherland and people are not in a hurry either to end or mend them. It is certain, at present, that real national trouble in England would find Australia loyal, even when she might escape by hoisting her own flag. Australia of course feels now—more than twenty years ago—that perils of her own may arise, and she is not able to stand alone. She has looked more than once wistfully towards America, but America has not responded. The truth is that to Americans

Australia is an insignificant place, and they do not much value her friendship or assistance. England on the other hand probably overrates the present strength of the country and gives her credit for an unaccomplished future.

Should that future take shape, Australians will probably become not only a larger but a more altered people. At present the visitor does somewhat miss ideas in her. The contrast here with America is immense, the material life of both countries is perhaps equally vigorous but in America the air is full of ideas and hopes and visions. In Australia the tone of Socialism is too narrowly polemical to enrich human life in this way, and religion is more on stereotyped lines. There is relatively a larger mass of people with whom the work or pleasure of the day is everything. Possibly this means there is also more sobriety and balance in Australian judgments, but this advantage will not for ever survive the selfish controversies of politics.

One does not wish to leave so noble a country with mere doubts and apprehensions. It cannot yet be true that English people have lost their power to find harmony among themselves; perhaps authority which labour has now attained may endue her representatives with correct judgment, and Australia, as her motto directs her, may advance. Canada at present occupies the thoughts of the old country as a field for expansion; Australia is not yet fully known or valued. Europe has scarcely heard of her⁴—indeed another chapter in her history may be opened if this is changed. And in any case it cannot be thought that four millions of people are all that the land needs or promises to support. Sooner or later its destiny will be revealed.

{Concluded.}

* The leading and most characteristic paper of Australia, the *Bulletin*, is contemptuous towards England.

⁴ Some five hundred German settlers arrived when I was there; but this was an exceptional occurrence.

THE PROPAGATION OF HINDU LITERATURE*

BY MAJOR B. D. BASU, I.M.S. (RETD.)

IT was during the Governor-Generalship of Mr. W. Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of Sir Charles Wilkins' translation, Mr. W. Hastings wrote :—

Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest, is useful to the State; it is the gain of humanity in the specific instance which I have stated, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection, and it imprints in the heart of our own countrymen the sense and the obligation of benevolence."

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian Officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "The treasure of Sanskrit we may now hope to see unlocked."

But unfortunately for India, Lord Macaulay's diatribe against the classical languages of the East turned the minds of Anglo-Indian officers as a class from the study

of Sanskrit. Macaulay in his well-known Minute on Education wrote :—

"The whole question seems to me to be which language is the best worth knowing? I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite willing to take the oriental learning at the valuation of orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * * *"

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same"—(i.e., the superiority of the Europeans is "absolutely immeasurable.")

Macaulay, who did not know a word of any of the classical languages of the East declared in a flippant manner, in a state document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia"

He tolled the death-knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"may yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institution, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Louis Jubilee Sanitarium Hall on 18th June, 1911, under the chairmanship of the Hon'ble Rai Bahadur Kishory Lal Goswami, M.A., B.L., Member of the Executive Council, Bengal.

development has any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence can not come into existence.

Fortunately for the progress of the world Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If today comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above :—

"I must, therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature, and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study; and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty.

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance, that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that re-awakened knowledge. I venture to predict that the Indian study if embraced with equal energy will prove no less grand and universal in its operation, and have no less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said :—

'The old Indian language Sanskrit, that is the formed or the perfect, * * * * has the greatest affinity with Greek and Latin, as well as the Persian and German languages. This resemblance of affinity does not exist only in the numerous roots, which it has in common with both those nations, but extends also to the Grammar and internal structure, nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating community of origin. It is further proved by comparison, that the

Indian is the most ancient and has a form from which others of later origin are derived.

"The great importance of the comparative study of language, in elucidating the historical origin and progress of nations, and their early migration and wanderings, will afford a rich subject for investigation. * * *

"Of all the existing languages there is none so perfect in itself, or in which the internal connexion of the roots may be so clearly traced as in the Indian.

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction."

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India, so the scholars of the Fatherland of the English race have taken to the study of Sanskrit from quite disinterested motives

Frederik Von Schlegel has observed :—

"An attachment to foreigners, and a desire to visit distant countries, seems like an innate and almost instinctive impulse implanted in the German character

"Their inquiring spirit consequently expends itself in a restless yet laudable activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations, and reproduce them, in new vigour and animation, as incorporated elements of their native literature. If Germans persevere in the course they have hitherto adopted, all the literary treasures of other lands will ere long be associated with their own."

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Muller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said :—

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy

to India. Regarding the Upanishads he said—

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedānta :—

"The Gospels fix quite correctly as the highest law of morality.—'love your neighbour as yourselves' But why would I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula "*Tat-tvam-asi*," which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves. You are your neighbour, and mere illusion makes you believe, that your neighbour is something different from yourselves. And so the Vedānta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it!"

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well known Anglo-Indian member of the Viceroy's council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although, happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS. have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organisation interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS. throughout the length and breadth of this country. Lovers of Sanskrit literature can not feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS. concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast liter-

ature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS. are critically edited and printed.

There is hardly any part of the English-speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English-speaking countries at present enjoy their sacred literature has played the most important part. No nation can be called great, no people can be called civilised, who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practice it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence, moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their Sacred Books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit, to incite them to still more glorious works, it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings, of the Vedānta, the Upanishad and the Bhagawat Gita. The society for the propagation of Hindu literature is established with these objects in view. That there is need for such an institution is evident from what the *Times* of

India of Bombay, the leading paper of Asia," wrote :

"We welcome the idea of establishing a "Society for the Propagation of Hindu Literature," which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus. All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to impart something to others. The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths, is being generally recognised, thanks to the disinterested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Panini Office of Allahabad has undertaken the issue, in a cheaper form than the "Sacred Books of the East" series, of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed "Society for the Propagation of Hindu Literature" will be associated with the project."

Under the Mahomedans Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentators of the Rig-Veda—Sāyana, the originators of the Visistādvaita and Dvaita philosophies, Ramanuja and Madhva, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this forgotten Empire. To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS. in the South. But these treasure-houses have not yet been ransacked for the publication of critical editions of Sanskrit texts,

India gave the religion of Buddha to one third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to India. In this way, the literature of ancient India, found its way to China, Tibet, and Siam. Translations of many Sanskrit works are to be found in those countries, but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

The society can not accomplish its objects, unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all well-wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

Professor Benoy Kumar Sarkar, M. A., has kindly furnished the following important note on the subject.

"There is another consideration which must appeal to every Hindu whose mind has been liberalised by Western education. I speak of the service to human thought and world's culture, to the interests of Science and Philosophy that may be done by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskrit learning among the various sections of the educated world.

"Our appreciation of the rich heritage bequeathed to us by our ancestors may be attributed to that instinctive love of one's own, which in all ages and climes has been a powerful element in the race consciousness making every nation feel to be the chosen race of God. We may even be accused of a national vanity that prompts us to think highly of our own type of life and culture. And the wonder and admiration of the European pioneers of oriental learning excited by first contact with the spirituality and transcendental philosophy of the Hindus are likely to be easily interpreted as some of the symptoms of that enthusiastic spirit, of yearning after the Infinite, that devotion to something afar from the sphere of our sorrow, which in the last decades of the 18th century, manifested itself under the name of Romanticism, in a reaction and revolt against the empirical and positive philosophy of the preceding generations, may possibly be looked upon by stern critics as necessarily blind and one-sided.

"There may be some truth in these charges and criticisms. But to philosophical historians and students of abstract science who are not swayed by utilitarian considerations of the value of the national literature in a scheme of patriotic movement, and who can not be actuated by motives of bringing about that

rapprochement in thought between the East and the West which is sure to solve some of the actual problems of modern politics, the importance of facilitating inquiries into the institutions and theories that sprang up in the Hindu world is certainly immeasurable. Those priests of the temple of science who approach learning in its manifold forms from the absolute and academic standpoint are at present in the greatest need of new facts and conditions and novel view points from which to attack the problems of their special studies. All human sciences, philology and mythology as well as economics and politics, in short, Sociology in both its narrow and wide senses, are labouring under great limitations and evident imperfections owing to the circumscribed range of observation to which the savants of the West have for want of opportunities been compelled to confine their study. To every orthodox European scholar, philosophy as well as general criticism begin with Greece, and in text books of the history of human culture it is the precursors of Plato and Aristotle that are described as the first seers of truths and civilisers of mankind, other systems of thought and discoverers of doctrines being roughly classified as 'oriental', pre-economic or pre-political, and hence not worth the trouble and pains of an investigator. The result has been a lamentable lack of universality and catholicity in the doctrines and theories of Western scholars, which explains the slow progress of the human, judged by the rigid test of the physical and natural sciences. The relative truths of the present day sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu

society and literature. The foundation of the comparative sciences according to a correct application of the principles of the Philosophico-Historical method which it has been the glory of the modern age to discover, will then be laid on an adequate basis. Such is the consummation we expect by supplying fresh sociological data on which to build up real inductive generalisations through the publication and circulation of the unused literary legacies of the Hindu sages.

"Considered in this light, our scheme cannot but commend itself to every body who has his debt to repay to the goddess of learning. Scholars and educationists as well as patrons of learning should help forward the cause of the propagation of Hindu literature by the foundation of academies and research institutes. It is not only true that we should have seminaries and societies throughout the length and breadth of India where our classical literature may be studied and original investigations and research work may be carried on both in English and the provincial vernaculars, but we believe that it is also necessary and desirable that some of the first class universities of the modern world, e.g. of Germany and America, England and Russia, as well as China and Japan should have chairs founded by our efforts for the cultivation of Hindu philosophy and literature. We hope our educational missionaries will embark on this form of aggressive and adventurous patriotism in order to disseminate Hindu thought among the nations of the world and thus sow broadcast the seeds of a Twentieth Century Renaissance."

THE WOMEN SUFFRAGISTS' PROCESSION IN LONDON. JUNE 17TH, 1911

BY MRS. JESSIE DUNCAN WESTBROOK.

LONDON has within these last few days had three memorable processions passing through its streets. The Coronation Procession and the Royal Progress were no doubt fine as effects of colour, of men and horses, of the glitter of arms and the show of guns. But when one analysed it, one felt that it really represented but a small portion of the national life. It was force—physical force and hereditary kingship—that was all. It might have been an autocratic monarch of hundreds of years ago riding through London with his troops that might overawe the malcontents, for all one could see in the procession to indicate that King George was the monarch of a democratic State, whose people were not

in the hunting or military stage but had evolved into the industrial, and whose main interests were not in war, but in manufacture and commerce, science and art, literature and social life. Statesmanship was not represented at all, the Prime Minister was not included in the procession nor the members of the cabinet; the heads of the great state departments except that of the Army did not appear. Strangely enough the colonies sent their Premiers, but British India was represented not by her viceroy but by her military men. The Gaekwar of Baroda evidently had the right idea of an Empire procession. He came in person and did not merely send his chief soldier, and one was pleased to see

the Princesses of Gondal as representing the women of India. Nobody represented science or art, or law or learning or indeed progress.

But to some of us the women's procession of the previous Saturday had a much deeper significance than the pageant of the coronation. We think, even as a spectacle, our pageant was more beautiful and varied, and beneath the moving show one could read that the new order of the world was being made. Think first of the size of it—the great army of forty thousand women marching five abreast from the Thames Embankment right through the west end of London to the Albert Hall took two and a half hours to pass a given point, and it walked quickly enough too, to the sound of seventy bands. The general effect was very striking and picturesque. Nearly every woman was dressed in white decorated with the colours and badges of the different societies, for all the twenty suffrage societies sent contingents—and above them waved a thousand banners, representing here a local organisation, there, a woman's trade or profession, beyond that a political association or a religious body. For there were delegates from societies all over the three kingdoms. Scotland bore her emblems of the lion rampant; Wales was led by a notable choir of Welsh singers wearing their national dress; Ireland had her pipers and her women in colleen bawn peasant cloaks carried the gilded harp as their emblem. In the international contingent walked Finnish and Norwegian women sympathisers who have already got the franchise, French women, one of them a well-known advocate, and American Leaders of the Women's Trade Union League in Chicago. Swedish and Danish women were there and even a representative from Turkey.

After these came the great car of Empire preceded and followed by groups of women carrying garlands of roses, the emblem of England. High on it were seated two women representing the East and the West, the part of the East being taken by a young lady of a well-known Bengal family. The New Zealand contingent was led by Lady Stout, the wife of the Lord Chief Justice of that country, the Australian one by Mrs. Fisher, the wife of

the Prime Minister of Australia, Mrs MacGowen, wife of the Premier of New South Wales, and Miss Vida Goldstein, the leader of the woman's party in Victoria. Canada and South Africa with their emblems of the maple-leaf and the spring-bok were also represented. India too had her contingent carrying the emblem of the elephant. It comprised representative women from Bengal, the Punjab, and the United Provinces—all Hindus—and a Sikh Princess.

Then there came the Pageant. First was the Prisoners' Band showing the seven hundred imprisonments that have been endured in the struggle for the vote. Seven hundred women, all in white, carried gleaming pennants of purple, white and green, shot with silver and shining like white flames. Behind followed the Historical Pageant representing the actual women who have in England helped in the work of Government; these not imaginary but real people whose deeds have been chronicled and who were shown in the pageant clad in the accurate historical dress of the period. First came Abbess Hilda with her nuns—a stately figure in religious habit, founder of the Benedictine Monastery of Whitby and in 664 president of an Ecclesiastical Synod; then Alice de Bigad, Countess Marshall who sent two proxies to Parliament in the reign of Edward I in the thirteenth century. After her came the Peeresses summoned to Parliament in Edward III's reign, ten of them with their attendants in quaint mediæval gowns and tall head-dresses. Next was a large group of women who were governors and custodians of castles in many reigns from that of Edward I to James I. Some of these occupied high positions of State, as Eleanor de Bohun who was High Constable of Hereford and Essex in James I's reign, Anne de Clifford who was High Sheriff of Westmoreland, and Margaret, Countess of Richmond, Justice of the Peace in Henry VII's time. Then came women who were burgesses on the Parliamentary register of Syne Regis whose names are still known, women who were freewomen of the different City Companies, such as the Clothworkers, the Drapers, the Grocers' Company in the 15th, 16th and 17th centuries.

It was really only in 1832 that women in

England lost their political rights, and the next group showed some of the eminent women, who, after the Reform Bill, were considered unfit to vote. One easily recognised them from old pictures and miniatures. Charlotte Bronte and Mrs. Browning representing literature, Grace Darling personal heroism, Mrs. Kean the art of the stage, Jenny Lind that of music, Mrs. Somerville astronomy, Josephine Butler and Lydia Becker social reform, and Florence Nightingale the invention of modern nursing.

These were followed by the Pageant of Queens,—Boadicea, whose memory still lives as a dauntless warrior, Queen Bertha, the first royal patron of Christianity in England, Catherine of Aragon, Mary, Queen of Scots as famous for her wit and her beauty as for the tragic circumstances of her life, Lady Jane Grey who was also a student and only a day or two a Queen, Queen Elizabeth and Queen Victoria, the famous rulers.

And so they filed on and we saw the vision of what women in England had done in the past. But the present and the future came on and I think the spectators were impressed as much by the modern pageant of hundreds of women graduates in their robes, doctors, under their banner of the serpent and staff of *Æsculapius*, nurses with the lamp, the symbol of the followers of

Florence Nightingale, teachers with their banner carrying the ladder of learning, well-known musicians, famous actresses, eminent artists and writers. Mrs. Besant led her little band of co-Free-Masons. Mrs. Fawcett, who has worked in the suffrage cause for forty years, headed her great army of members of the national union of suffrage societies which sent representatives from very many branches. Lastly came the Men's League for Women's Suffrage, the Men's Political Union for Women's Suffrage, the Men's Committee for Justice to Women, the Men Graduates Association for Women's Suffrage and other men's societies, led on horseback by that staunch fighter in the cause of freedom and justice, Mr. Henry Nevinnson. Three members of Parliament walked amongst them and I noticed some half-dozen Indian men.

After the march several great meetings were held. The Albert Hall, the largest hall in London, was quite full with the gathering of the women's social and political union to hear Mrs. Pankhurst, Mrs. Besant and others; in fact the overflow meeting at the Empress Room was crowded too. Mrs. Despard, that veteran of many crusades, addressed the Freedom League in Kensington Town Hall and Mrs. Fawcett conducted in the Portman Rooms a large meeting of the national union.

TYAGAYYAR, A MUSICIAN OF SOUTHERN INDIA

A booklet* has recently come into my hands which gives the Indian viewpoint about the life and education of a great musician in a typical manner. It has been said that the Hindu has no aptitude for history. Dates and passing events, certainly, may have no attraction for him, and he seldom concerns himself with their record, but of character and of essential facts the Hindu is an expert chronicler. Unfortunately, in many modern Indian writings, one finds the startling and inappropriate juxtaposition of European critical methods with the expression of otherwise sincere Indian historical feeling. This pamphlet is a case in point. We do not quarrel with European critical methods, of course, when they are in their proper

environment, but that environment is not the life of a *bhakti* whether Indian or European. Thus there is no need to apologise for events in the life of the Saint Tyagayyar—one of the greatest musical geniuses the world has ever known—by explaining them away according to certain Western notions of 'superstition', 'anecdotalism', 'fevered imagination', etc. Nor does it seem to make Tyagayyar greater to liken him to the European composer Handel. To hold Handel beside Tyagayyar, to my mind, is like holding a candle against the sun. Such flaws, however, become minor when we consider the debt of gratitude which lovers of Indian music owe to the author for his otherwise most sympathetic appreciation of this colossal genius. *We want more—and longer!*

Mr. Naidu hits the truth when he compares Tyagayyar to Beethoven. This may seem a bold statement to make, but it is correct nevertheless. Mr. Naidu is not alone in that opinion. Some

* *Tyagayyar, the Greatest Musical Composer of Southern India. A study, by C. Tirumalaiah Naidu. Madras, South Indian Press, 1910.*

months ago, on close analysis of some of Tyagayyar's works, I had noticed the similarity, and I was not surprised when Dr Yorke Trotter, the Principal of the London Academy of Music, endorsed my views, referring to passage for passage in Beethoven Pianoforte Sonatas, which coincided in principles of construction, though of course in no way in the effects obtained, with works by this Southern Indian Saint! In judging comparatively of works so far apart in their outlook as those of the Western and Eastern composers, we can only arrive at just conclusions by a balancing of intrinsic values, irrespective of artistic phenomena—by carefully weighing the essential worth of each, without any preconceived notions about local or artificial standards of criticism. Thus in comparing works which differ so widely in purpose and in effect as those of Beethoven and Tyagayyar, we have to take into account—if we would do justice to the latter—the several disadvantageous circumstances—disadvantageous, at least, in a criticism of this sort—of lack of a fully expressive notation such as Beethoven had at his command, of the public indifference to the art, subsequent to Tyagayyar's death, which must have impeded the correct oral transmission of many of the subtler things in his works, and of the custom of improvisation amongst Indian composers, which has even superseded that of set composition, but which means that the greatest of his achievements die with the individual. Of this improvisation Mr. T. Naidu writes

'On *Ekdasi* days he starved the whole day, and people thronged to the place on those nights to hear his *extempore* feats of musical composition, which he improvised in the height of ecstasy, brought on by rigid discipline and single-minded devotion to religious duty. Many of his best songs are supposed to have been composed on such occasions,—they must have been, since best songs come in no other way—'when his mind was purged of all gross environments, and when his genius found vent in those musical outbursts whose fame'—not the fame of which, mark, because music *like* this is not things, but persons,—hence the personification of *ragas* outstretched to the confines of India,—drawing musical pilgrims from far and near to have a glimpse of the man who was so unostentatiously creating new musical forms which simply astonished the older musicians of the day, while they thrilled his more ordinary hearers.'

Alas! The full perfection of these has not descended to us, though we may judge, from the indications which are still extant, of the consummate genius who lived and sang in India about 100 years ago.

To return to Beethoven and Tyagayyar. Both were pioneers, both, transcendentalists, both, men of austere and simple lives, contemptuous of human opinion and glory, in the works of both—though resulting in such entirely different effects—there is a striking similarity of construction, and a flow of pure feeling which seems indeed to gush from the eternal springs. But how different the outward lives of the two! The storm and tragedy of the one, the calm beatitude of the other! Yet it could scarcely be said that Beethoven was less, though he was differently, subjective, if we consider that when he wrote his finest works, he was nearly deaf.

When Mr. Naidu is uninfluenced by Europe—which, happily, he mostly is—he draws a true picture

of the religious, psychical, and passionately devotional elements, which from time immemorial have been regarded in India as essential to all great artistic production. Thus, for instance

"In a puritanical age", (have we yet outgrown it!) "when orthodoxy was identified with ignorance and superstition when it was the pride of the religious zealot to turn a deaf ear to music, the ethical influence of Tyagayyar's teachings clothed in superior forms of music, was too overpowering to be resisted. The uprising grandeur and beauty of his music alone was sufficient to rouse to the innermost depths, the pent-up feelings of his hearers, while the deep religious sentiments in which it was clothed, could not but gratify even the more puritanically inclined. He was a great epoch maker in thus concentrating the attention of his contemporaries on the rare ethical value and influence of music."

A modern critic, curiously enough, has somewhere called Beethoven's ethical influence "sermons in music".

The visionary and mystical sides of Tyagayyar are brought out in some stories told with delightful simplicity and enthusiasm. The story of the Saint's vision of Narada—the celestial musician whose very name works magic in the heart of every true songster of his holy pilgrimage to the renowned Upper Hill Tirupati, where before the veil which screened the God he burst into one of his now most famous songs of his wonderful rescue from robbers by two radiant youths in a wood who 'dazzled the robbers out of their wits', and who mysteriously disappeared when their charge was safe, of his calm and prayerful passing in death, in the midst of a large concourse of expectant people, at the very moment predicted by him to his disciples ten months before—all these tales we want to believe to be perfectly true, else Tyagayyar is neither a real saint nor a real artist; and we do believe them, moreover, without calling for any more proof than that which is furnished in his immortal works, knowing indeed that the life of the visionary is still the most real, both in the East and in the West.

Some readers might wonder how Tyagayyar's extreme religious orthodoxy could be compatible with the daring of his musical genius. Mr. T. Naidu is silent on the point and rightly so because he takes it for granted that the orthodoxy of a true Hindu means a life so devoted, simple, and austere, as to foster, and not kill, the purest creative genius. This Brahmin-saint, poet, and musician,—proved again that true religious orthodoxy may blossom in works that are exquisitely tender, broad, and lovely, if its functions are but rightly understood; indeed, it is to his ardent belief in traditional forms of faith and of worship that we owe the flowering of his consummate genius.

Tyagayyar, we are told, was devoted to his idols. The idolatry which would produce works like his is easily comprehended. Most artists are idolators—to use a word which has been much misunderstood. They are forever seeking the Divine in symbols and in sacraments, and they do it in the West, as well as in the East. Thus it is a feeling similar in nature though not in degree, to that which prompted the Oriental Tyagayyar to meditate before his idols, and to compose great hymns on these occasions, which in the Occidental musician, Haydn, impelled him to don a special coat and ring, when he wanted to get into

communion with his favourite music. Deep-rooted in human nature is this craving for channels of expression between the known and the unknown, and it is the artist-nature in us which can alone prevent the use of such means from degenerating into barbarism. Wherever this artist-nature is found to be in abeyance, there idolatry—which is only another word for sacramental worship—is degraded. If the higher arts had been more extensively exercised by a greater number of thoughtful Hindus in the past, there would not have been need for some modern religious 'reforms', since the contemplation of beauty purifies and elevates, and more especially when it is connected with religious observance.

There are many, both Indian and European, to whom an ocean of unsuspected melodic possibilities would be revealed in the study of Tyagayyar's songs, and we trust that this booklet, written by one who has evidently felt the master's inspiration, may induce its readers to study Tyagayyar at first hand and may also induce some Indian scholars and patrons of art to make it possible, where it is not already possible, for them to do so. His works have been partially rescued from the destruction which threatens the finest gems of Indian musical art, in a collection of S. Indian songs in European notation* which was begun by the late A. M. Chinnaśwami Mudaliyar, but which the death of the author—a deep loss to the world of music-lovers—prevented from completion. The adaptation of Western notation, as employed by Mudaliyar, does not, however, perfectly express Indian musical

* Oriental Music in European Notation, by A. M. Chinnaśwami Mudaliyar. Printed at the Ave Maria Press, Madras, and published by A. Ayyaswami Mudaliyar, 1893. This is the only collection of which I am at present aware which brings the songs within reach of the English-reading student. There are doubtless Telugu collections—or ought to be—of his Kritis, which number about six hundred. Mudaliyar did not live to publish the finest of these.

idiom, which needs to be read into the text, with some knowledge of the methods of the finest S. Indian singers, if the deep beauty of the works is to be felt.

It is time that the position of the Arts should be re-established in India, as mighty powers to be wielded only by the mighty-souled. It is not sufficient that some few saints and singers should keep alive the spirit of the ancient art-ideal. It should be definitely fostered under the guidance of men and women like this, and artists should be again honoured, socially as well as theoretically. The arts should be less and less pursued for the sensuous ends by reason of the existence of which Manu degraded them beneath even the normal labour of the Sudra (Ch. X. 99, 100), but rather, for the divine ends which led the same stern law-giver to break through every rule which he had laid down for ordinary life, and to declare the hand of the craftsman, when engaged in his craft, to be always pure. In this last is the spirit of the Indian arts, and it is men like Tyagayyar—men of profound faith and of simple lives—who are the modern examples upon which the Indian arts may well continue to be formed. Such men, whether they be of the North or of the South, belong to all India. Of each of such great ones, it might truly be written, as we read of Tyagayyar, that

"The hand of the master is seen in every one of his productions. His influence is closely woven into the national thought and feeling. His fertility of imagination, deep introspection, and subtle analysis pass beyond the horizon of a singer and a poet, and touch upon the domain of the seer and prophet."

May be the singer and the seer are not really twain but one,—certainly Tyagayyar sang his visions; and it is hard to tell, nay, fruitless to seek to know, whether by his music he reached the feet of the Gods, or whether they "leaning down from heaven" whispered melodies, beautiful beyond their life, in the willing soul of their devotee.

MAUD MACCARTHY

THE ETHNOGRAPHY OF THE MUNDAS

II

(1) THE MUNDA VILLAGE.

LOOKING down from the top of one of the numerous hills with which the Ranchi District is studded, you see the surface of the country thrown up into long undulations. The highest level space here and there generally forms a village-site. Here the Mündā homesteads are huddled together without any orderly arrangement. And an apology for a road (*hōrā*) threads its

labyrinthine way in and out of the village-*basti* or aggregate of homesteads.

Except the poorest amongst them, the Mündās have generally commodious houses. The residence of a well-to-do Mündā family consists usually of three or four houses with a quadrangle called '*rāchā*' in the middle and a '*bākri*' or compound at the back. The majority of Mündā houses consist each of at least two huts. Of these one is called

the 'giti-ōrā' or the sleeping-house, and the other the 'māndi-ōrā' or the eating house. The 'giti-ōrā' in which the family-members sleep, usually comprises also the 'merōm-ōrā' or goat-pen where goats are kept during night. Mündās who cannot afford to have a separate cattle-shed or 'ūnri-gōrā,' use a portion of the 'giti-ōrā' for the purpose. The 'māndi-ōrā' in which the Mündā's meals are cooked, includes also the 'āding' or sacred tabernacle where the spirits of departed ancestors are worshipped. No one save and except a member of the family is allowed to enter the 'āding,' which is partitioned off from the 'sārē' or the rest of the 'māndi-ōrā' by a low mud-wall about three feet high. A portion of the 'sārē' is marked off as the 'jū-ūla' or kitchen, which no man of a different caste may enter. Any Mündā may enter the 'sārē,' but only relatives and members of the family may sleep in it. The sacred 'āding' further serves the purpose of a store-room. A small space at one corner of the 'sārē' is usually staved off as a fowl-pen or 'sim-kūslī' in which the Mündās poultry are kept at night. Well-to-do Mündās have verāndās or 'oāris' on one or more sides of the main house. These 'oāris' are often enclosed wholly or in part with low mud-walls and utilised as lumber-rooms and sometimes as additional sleeping-rooms. The houses are supported by wooden posts and have often tiled roofs, but the poorer Mündās thatch their houses with a sort of grass called sāuri. The posts and rafters are generally made of sāl wood obtained from the village jungles. The walls of the houses are generally of mud, but sometimes, especially in the western parganas, walls of split bamboos are met with. The houses generally have heavy wooden doors usually consisting of two roughly hewn planks, each revolving on a socket at one end of the door-step. Windows are conspicuous by their absence in Mündā houses. The floor of a Mündā's house is usually raised one or two feet above the ground. For ropes used in house-building, the Mündās gather 'chōp' or the fibre of a leguminous creeper (Bāuhiniā purpureā) which grows wild in their jungles. Occasionally some Mündā cultivator grows a little hemp called *jinri* in Mündāri (Crōtōlāriā junceā), and 'kūdrūm,' called *ipil* in Mündāri (*Hibiscus cannabinus*), for making

ropes with. Attached to every decent Mündā house, there is, as we have said, a plot of *bari* land (M. bākri-piri) in which maize (M. jonheār), chillies (M. mārchi), brinjals (M. toko), pumpkin (M. kūkūū), and other kitchen vegetables are grown. Every cultivator has a manure-pit (M. sārā-gārā) close to the basti and often close to each individual homestead. In this pit, cowdung, decayed vegetation, and all sorts of refuse are deposited from day to day, and finally burnt and carried to the fields as manure. These manure-pits add to the filth and stench of the village which, even without them, is, in places very trying indeed to the nostrils of a foreigner.

The unmarried young men and girls of a Mündā family do not generally sleep at night in the family-residence. And to strangers and foreigners it is at first a mystery where they pass the night. But once you succeed in gaining their confidence, the Mündās of a village will tell you where the giti-ōrā of their young bachelors and that of their maidens respectively are. Although Mündā bachelors, except in some localities such as in parts of Parganā Lodhmā, have no institution exactly like the Urāon *Jonk-erpa* or 'Dhūm-kūria,' all young bachelors of a Mündā village or hamlet (*tola*) have a fixed common dormitory in the house of a Mündā neighbour who may have a hut to spare for the purpose. And, similarly, all the unmarried girls of a village or a hamlet sleep together in the night in a house belonging to some childless old Mündā couple or to some lone elderly Mündā widow. The matron of the house exercises a general superintendence over the morals of the girls. These giti-ōrās for boys as well as for girls are, in their own humble way, seminaries for moral and intellectual training. After young bachelors and young maidens are assembled in their respective giti-ōrās after their evening-meals, riddles (nūtūm-kāhām) are propounded and solved, folk-tales (kāji-kāhām), traditions and fables are narrated and memorized, and songs sung and learnt, until bed-time. Besides these dormitories, the other noticeable places in a Mündā village are the Sarnās, the Akhrā, and the Sasān.

Although the greater portion of the

The Sarnā. primeval forest, in clearings of which the Mündā villages were originally established, have since disappeared under the axe or under the *jārā*-fire,* many a Mündā village still retains a portion or portions of the original forest to serve as Sarnās or sacred groves. In some Mündāri villages, only a small clump of ancient trees now represents the original forest and serves as the village-Sarnā. These Sarnās are the only temples the Mündās know.† Here the village Gods reside, and are periodically worshipped and propitiated with sacrifices. Besides the Sarnās,—there may be more than one in the same village,—the other important places in a Mündā village are the Akhrā or dancing-meet and the Sasān or burial-ground.

The Akhrā is usually located almost in the middle of the village-*basti*, and consists of an open space under some old wide-spreading tree. Here, public-meetings are held, the Panchāyat hold their sittings, offenders against social rules as well as suspected witches and sorcerers are brought to justice, and the young folk of the village assemble in moon-lit nights and on festive occasions to dance and sing. A number of large stone-slabs placed underneath the tree serve as seats for actors and spectators.

The village Sasān, too, adjoins the village-*basti*, and consists of a number of big stone-slabs lying flat on the ground, or propped up on small chips of stone at the corners. Under one or more of these stone-slabs, lie buried the bones of the deceased members of each family of Khūntkāttidārs or Bhūinhārs of the village. The bones of a Mündā, dying away from his khūntkātti or Bhūinhāri village, will, if possible, be conveyed by his relatives, as a pious duty, to his ancestral village and there ceremonially buried under the family Sasān-diri or sepulchral stone-slabs in the Sasān of the

Kili or sept.‡ No outsiders, not even resident Mündāris of the village who do not belong to the original village-family, will be allowed to use the village-Sasān. And the Mündās very properly regard these sepulchral stones or *Sasan-airis* as the title-deeds of the Khūntkāttidārs and Bhūinhārs of the villages.

Leaving the village *basti* behind you, you come first to the 'dihāri-dānr' Village Fields. (M., *hātū-jāpā piri*) lands. These are cultivable uplands nearest the *basti*, and are regarded as part of the village-site itself. These 'dihāri-dānr' lands are mostly used as 'chirā-bāris' in which various *rabi* crops besides onions, garlies, and sometimes potatoes and similar other crops are grown. Portions of 'dihāri-dānr' lands are also used as *birā-bāris* (M., *bianr bakri-ko*), on which paddy-seedlings are reared for transplantation. Beyond these 'hātū-jāpā piri' lands, and further from the *basti*, you see stretches of uplands with their sides sloping down in step-like terraces into the bottom of intervening hollows. The uplands are locally called 'dānr' or 'tānr' (M., *piri*) and the terraced low-lands are called 'dōn' (M., *lōyōng*). The former are suitable for dry cultivation and the latter for wet cultivation. Lands standing midway between the 'dōn' and the 'dānr' lands are called 'tariā' fields. These latter are, properly speaking, low-lying portions of 'dānr' lands. The drainage of the high lands further up passes over these 'tariā' lands, rendering them capable of growing the earlier and lighter varieties of lowland rice such as the 'karhām' paddy. The 'dōns' or lowlands are subdivided, according to their respective elevation, into 'gārha lōyōng' or the lowest *dōn* lands at the bottom of the depressions between the ridges, the 'sōkrā' lands or terraces of middle elevation, and the 'hādi or 'chowrā dōn' lands situate further up the

* By the *jara* system, land is prepared for cultivation by burning down portions of jungles.

† In some rare instances, in a few villages in the Panch Parganas,—such as in village Diuri in Pargana Tamar, we find some ancient temple of Devi (Kālī) resorted to even by non-Hinduized Mundas who pour libations of milk and even sacrifice fowls before the temple.

‡ In rare instances, such as in village Goa or Goa near Murhu (Thana,—Khunti), more than one *kili* or sept established the village, the different *kilis* (the Munda *kili* and the Chutia Purthi *kili*) of Mundas arriving in successive bands and each *kili* clearing a separate block of lands which they occupy still. As no member of one *kili* may be buried in the *Sasan* of another *kili* there are necessarily more than one *Sasan* in such villages. Similarly in village Khatanga in Thana Khunti the different *tolas* were founded separately by men of the *Tuti kili* and by men of the *Sarukad Purthi kili* respectively.

d immediately below
ds. In the Bengali-
the Pāñch Parganās,
known as 'bahāl' or
lands as 'kānāli,' and
'dōn' lands as 'bāid.' A
'dōn' lands is the 'kūdar-
to the water of some
t or some streamlet
moisture throughout
ch lands that, besides
rop, a summer crop
rown. The terraced
dogged perseverance
ustry of the Mündās.
ur of whole families
in embanking hill-
r-beds and valleys,
round higher up and
tle terraces of dōn



bamboo umbrella
cattle.

after generation of
the heat and in the
terraced rice-fields.
patiently reclaiming
aring dōn lands, as
done before them.
ivation of the tenant
his descendants, are
tti villages as 'kōrkar'
privileges attached

(2) AGRICULTURE.

The principal varieties of soil in the
Mündā country are,—(1) the
Soil.

'pānkuā' (M., *pank loyong*)
or alluvial soil, found mostly in the Pāñch
Parganās, and best suited for rice; (2) the
'nāgrā' (called 'nāgdhā' by the Sonepur Mūn-
dās and *chite* in the Pāñch Parganās),— a
kind of black sticky clay soil; (3) the *khursi*
consisting of equal proportions of clay and
sand; (4) the 'rūgūri' *loyong* or gravelly
soil; (5) the 'bālā' (M., *gītil ote*) or sandy
loam; and (6) the 'lāl mātīā' (M., 'ārā hāsā')
consisting of a red ferruginous sandy loam,
found only in *dānr* lands.

Of food-crops, the staple is rice, which
is grown both on 'dōn' as
Crops. well as on *dānr* lands.

The general name for upland rice is 'gōrā'
(M., *gōdā bābā*) which is reaped in August
and September, and includes several varie-
ties of coarse rice only—such as, the *alsān-*
gā, the *karāngā*, &c. Besides *gōrā* rice,
other important Bhādoi crops, such as *gōnd-*
li (M. *gūdlū*), *kūrthi* (M., *hōre*), *maruā*
(M., *kōdē*), and other millets and pulses
are grown on *dānr* lands. The third har-
vest of the year is the *rabi* harvest gathered
in February and March. Among the more
important *rabi* crops grown on *dānr* lands
are the *rahar* or *cajanus sativa* (M., *rāhāri*)
and the mustard or *sinapis nigra* (M., *māni*).
The upland crops are generally sown by
rotation. Thus, after the *māruā* crop is
gathered from a field in October-November,
gōrā paddy will be sown on it in the follow-
ing May and harvested in September. In
the next year, the same field will be sown
with the 'ūrid' (M., *rāmbara*) pulse which
will be harvested in September or October.
This will be followed next June by a 'gōnd-
li' crop which, in its turn, will be reaped
in August. A month or two later, *sūrgūja* or
kūrthi will be sown on the same field. Fre-
quently *rah r* pulse, which is reaped in March,
is sown along with *gōrā* or *gōndli* on the
same *dānr*, and *bōdi* is sown along with
māruā. This usual cycle of upland culti-
vation is sometimes varied according to
the usage of a particular village or the
convenience or inclination of individual
cultivators. In most Mündāri villages, the
uplands are poor in quality, and are there-
fore generally left fallow, by turns, for one,
two, or three years at a time.



A Munda with his *gungu* or elongated rain-hat on, driving his *sagar* or country-cart through a *dihari tanr* land.

The low-land rice (M., *lōyōng bābā*) may be broadly divided into two main classes:—namely the 'garuhān' (M., *hambāl bābā*) or *arkā* rice grown on the lowest *dōn* lands and reaped in November,—and the 'lauhān' (M., *rāmāl bābā*) or light rice grown on the upper terraces known as *chowra-dōn* lands. The former class is the great winter crop of the year which is reaped in November and December, and comprises a large variety of fine rice such as the *Kalam-lani*, the *Tilāsār*, the *Rāi-chuni*. The latter class is reaped in autumn and comprises several varieties of coarse rice such as the *Jhālar-gendā* and the *Mugdhi*. In speaking about *Kūdar dōn* lands, we have referred to 'tewā' rice which is grown on lands which retain moisture throughout the year and are therefore capable of yielding two crops in the year. *Tewa* fields are found only in *Thānās Khūnti*, *Būndū*, and *Ormānjhi* and measure altogether 118 square miles in the whole of the *Rānchi* District. Including *dofasli danr* lands, the entire area of lands, 'dōn' as well as 'dānr' within the *Rānchi* District, cropped more than once in the year is only 39 square miles. Out of a total area of 7,103 square miles in the *Rānchi* District, 3,614 square miles or 50.88 per cent. are nominally under cultivation. But, making allowance for *do-fāsli dōn* lands

amount to about 17 maunds of paddy.

The *Mūndā*'s methods of cultivation are very simple. There are two processes for the cultivation of low-land paddy, *viz.* the *būnā* (*Mūndārī*, *hēr*) or sowing broad-cast and the *rōpā* (*Mūndārī*, *roā*) or transplantation. The former is generally made in June and the latter in July and August.

The 'būnā' process, again, is of two kinds namely, 'dhūri-bunā' (M., *her-jeteā*) or sowing in dust and 'lewā' (M., *āchāra*) or sowing in mud. Before sowing or transplantation, the fields are generally ploughed up three or four times. The first ploughing, known as 'chirna' (M., *si-chātā*) is made, if possible, soon after the winter-rice is harvested, or, at any rate, immediately after the first shower of rain in the month of *Magh*; the second and third ploughings known respectively as 'dōbārnā' (M., *si-rurā*) and 'uthāōnā,' follow, in *būnā* fields, shortly afterwards—either in *Māgh* or in *Fāgūn*. These *būnā* fields are generally manured in the month of *Chait*, by distributing over them *cowdung** in small heaps, and then spreading out this manure either with the spade

*We are indebted for the above statistics to J. Red Esq., I.C.S., late settlement officer of *Rānchi*.

* Other manures used by the *Mūndās* are *ash* mud from old tanks, *karanj* flowers, and oil-cakes

area of the district does not exceed 2483 square miles. Of this 1530 square miles (61.6 per cent. of the cropped area, produce rice, 'urid' is grown on 127 square miles, 'gōndli' on 300 square miles, 'mārūā' on 110 square miles, *sūrgūja* on 157 square miles, and other crops on 255 square miles. Only 43 square miles in the whole of the district are covered with fruit trees.* The average gross produce of one acre of 'dōn' land, would, in a good year,

the third ploughing is done and levelling with an 'kārḥā' or *mher*. The tilled the 'purāonā' or 'pōna' and 'uthāonā' are the land having been the reception of the 'nā' is made in May or seed on pulverised

the regular rains set in, 'i' or moist-sowing is 's'. The field which was 'h' (January—February) is ploughed up again after a 'n' in Asārḥ (June-July) the soil into a state of 'd' is then allowed to



of the Munda woman.

ay or two, after which 'es' above the mud is 'ds' which have already 'ate' by being soaked 'enty-four hours, and 'ket, is now scattered 'the mud. They are 'd they take root and ' point of time is the ' (M., *achārā*) or trans- 'ation. On the day of 'field is once more 'men with the help of 'd water are mixed up 'le. The paddy plants

brought in bundles from the nursery where they were reared, are washed clean of all earth and one by one separately inserted in the mud by the women. It is indeed a very pleasing sight to see the Mūdās, men and women, some with their picturesque rain-hats on and others bare-headed, cheerfully working in their fields in the rains all the day long.

The paddy fields are weeded three times.

(iv) Weeding. The first weeding takes place before the field is sown. Grass and other noxious plants that have come up since the field was last ploughed up are carefully picked up by the hand. This process is called 'tūsāng' in Mūdāri. The second weeding takes place in the month of Sāwan (July-August) when the paddy-fields generally get infested with grass. This weeding is done with the help of the plough and the harrow. This process is known as 'bidhāonā' in Hindi, and 'kārāe' in Mūdāri. The last weeding is made in the month of Bhādo (August-September), when such of the grass as escaped the previous weeding, are carefully picked up with the hand, and taken home to be used as fodder for cattle. This weeding is called *hered* in Mūdāri.

When the crops are ripening, they require to be watched. In the day- (v) Watching. time, this is done generally by the women and the children, but at night the watching is always done by men who stop in small temporary sheds erected for the purpose on or near the fields. These huts are made of straw spread over branches of trees, and are locally known as *kūmbās* (M., *gūiū*).

The harvesting is done both by men and women. A threshing-floor (vi) Harvesting. or 'kharīhān' (M., *kōlōm*) is prepared beforehand by scraping grass off a suitable plot of land, and making it clean and tidy with a coating of cowdung (M., *gūri*) mixed with water. Rocky places or *chātāns*, if available, are preferred. Otherwise, a plot of *bāri* land or some mango-tope or other uncultivated land is utilised as a *kharīhān*. The paddy stalks, as they are reaped, are left on the ground in small bundles, and are carried to the threshing-floor. Here the paddy stalks are arranged in circular heaps called *chākars* (M., *chāki*) with the ears on the inside.

The threshing is done at the *kharihān* (vii) *Threshing*. (M., *kālōm*) described above. The paddy-stalks are first spread out on the ground, and a few bullocks tied in a line are driven round

and round over them. As the threshing goes on in this way, the straw is sifted with a pitch-fork called '*ākāin*.'

SARAT CHANDRA RAY.

THE LATE PANDIT SATYAVRATA SAMASRAMI

THE eminent Vedic savant Pandit Satyavrata Samasrami breathed his last on the 1st June. He was a Bengali Brahman, born at Patna, in the year 1846, where his father held a respectable position in the service of Government. The name Satyavrata was a later acquisition earned by an event in his childhood which is worthy of being chronicled. Young Kalidas, for that was his original name, when barely five years old, went one day to his father's garden with a family servant. There he plucked some beautiful roses which the servant brought home. Ram Babu, the father of Kalidas, was exceedingly wroth at the depredation on the flowers which he thought had been committed by the servant. He took him to task severely. Kalidas having come to learn the punishment that had been meted to his servant interceded on his behalf and himself pleaded guilty absolving the servant of all fault. He confessed to having plucked the flowers himself and that the servant was quite innocent. Ram Babu was overjoyed and felt proud of his being blessed with so truthful a son. He at once rewarded him with the name of Satyavrata (he who keeps the vow of truth). From that day Kalidas was called Satyavrata. Ram Babu was a specimen of the old type of Bengalis who left their Bengal home and went abroad in the service of John Company moving on with their English officers in the newly acquired territories in Upper India. They were the trusted comrades of their English officers and the Babu was the right hand man of the Saheb. During the troublesome days of the Indian Mutiny Ram Babu came out of a perilous situation. He was captured by the disaffected populace in Behar but ultimately rescued. Ram Babu's personal

appearance was exceedingly prepossessing. He had a flowing white beard, and wore a *topi* like an upcountry Pandit. In his dress and bearing he approached nearer to the higher class Hindustani than his countrymen of his mother province. This was as I saw him in the sixties. On his retirement from his service and business in Behar Ram Babu settled at Kasi, the home in old age of Upper Indian pious Bengalis where they settle and wait for the call of the Great Destroyer (Maha-Kala, one of the designations of Siva, the Lord of Kasi) in calm contentment. Ram Babu became a Kasi-vasi (a fast and fixed resident of Benares).

Here he began to educate his boy Satyavrata after his own ideal. That ideal was to bring up Satyavrata as a high class Brahman Pandit not of the Bengal type but of Kasi—the greatest seat of Brahmanical learning. He placed him in a math (cloister of Sanyasis) under a chief disciple of the renowned *Gaura Swami*. Swami Viswarupa was the name of this teacher and he was of the best type of Sanyasis—a man of profound learning and piety. I have seldom come across such a serene saintly face as that of Viswarupa Swami. I have read the story in Buddha's life of his meeting a Sanyasi in his drive through her capital town, whose sight made such a deep impression on this observant prince that he resolved to seek that path which would lead to his finding such a peace as the Sanyasi enjoyed. His previous sights of a decrepit old man, of a diseased miserable wretch, of the corpse being carried for cremation, all had filled him with thoughts of the miseries of man and the transitoriness of worldly pleasures, till at last the blessed sight of a Sanyasi inspired him.

with hopes of discovering the path of truth which leads to the goal of peace and happiness. It was after this sight of the Sanyasi that he set out on his Great Renunciation. I pictured in my mind that Viśvarupa Swami as typical of that Sanyasi whom Buddha Deva saw. The Swami was in the habit of going out every evening towards the suburbs of the town and I viewed him with awe and veneration as he passed in my way in my evening walks. He was a specialist both in Vyākaraṇa and Vedānta. He taught higher grammar to the end of the *Mahā Bhashya* of Patañjali and the full curriculum of the Vedānta—Sūtra, Bhashya and Upanishads. I could measure his mastery of the latter subject from the attainments of one of his pupils, an intimate friend of mine—the lamented Sivakrishna Vedānta Sarasvatī of Benares, whose knowledge of Vedānta was wide and deep. His eulogy of his Swami's learning was ceaseless.

Satyavrata owed his knowledge of grammar to this Swami. He was the only Bengali of his time and perhaps of all time who had gone through the entire curriculum of the Vyākaraṇa Śāstra of the school of Pāṇini. Bengali Pandits as a rule never read Pāṇini. They have their own modern compendiums of Vyākaraṇa (grammar) of Vopā Deva, of Sanskṛitāsāra, Supadma, and Eastern Bengal has its *Kalāpa*. But Pāṇini is a sealed book in the Sanskrit toils of Bengal. The Calcutta Sanskrit College is the only institution where the Siddhanta Kaumudī is opened in the highest classes to meet the requirements of the M.A. Sanskrit Examinations of the Calcutta University. The late Pandit Tārānāth Tarkavāchaspati did his best to popularise the study of Pāṇini but it has been ever a hopeless task.

So Ram Babu achieved his ideal—his son became the greatest Bengali Vaiyākaraṇa of his age. But Ram Babu entertained another ideal concerning his son's education. It was to restore the learning of the Veda among his countrymen of Bengal. To that end, he placed his two elder sons (Satyavrata and Brahmavrata) under a Gujarati Sāma Vēdī Brahman—Pandit Nandram of local renown, under whom they mastered the whole of Sāma Veda. They both did that which no Bengali Pandit has done in recent times. They learnt the correct chanting of the Sāma hymns—from one end of the Veda

to the other. I still remember the echo of the sonorous tunes of the Sāma Veda hymns Pandit Satyavrata chanted in chorus with his pupils. It was at this period of the finish of his academical acquirements that I made his acquaintance and regularly attended his class to be introduced into the study of Pāṇini. The University curriculum of the examination I was going for being elementary in its character my ambition to achieve special distinction in Sanskrit spurred me on to apply myself to private study outside College. Pandit Satyavrata Samasrami was my initiator in the study of Pāṇini. I deplore the opportunity I lost of taking lessons in the Sāma Veda. But my College studies occupied most of my time and energy and I could not spare myself for the chanting of Sāma Veda hymns.

The two sons of Ram Babu finished the Vedic studies. Pandit Satyavrata received the title of Sāmasrami and his brother Brahmavrata that of Sāmādhyaī. Thus was Ram Babu's wish fulfilled and he must have congratulated himself upon the carrying out the plan he had sketched at the outset when soon after he settled at Kāsi he had placed his son under Swami Viśvarup and Pandit Nandram. His son had become what no Bengali youth had become then or before. To have mastered the Vyākaraṇa Śāstra in the system of Pāṇini and to have memorised the whole of Sāma Veda and to chant them in correct accents was an unique attainment. This he had achieved. But the young academician had very small prospects of earning a handsome income to make his two ends meet. There was no opening for him in the Government service, there being no chair of Veda in the Sanskrit College. The provision for any study of Veda and Vedānta was considered as encouragement of teaching theology, a subject which the Government was precluded from patronising. Even the chair of Vedānta was abolished in the apprehension that a Christian Government was encouraging the study of heathen theology. Little did it strike the abolishers that the cause of comparative philology, comparative religion, and philosophy suffered by yielding to the representations of some bigoted *padris*.

Pandit Satyavrata was naturally anxious to obtain some means of livelihood and also some useful occupation. This latter

he created for himself. He started the "Pratna-Kamra-Nandini" a monthly journal in Sanskrit. This was perhaps the second Sanskrit Journal that existed in those days. The first was the "Kāsi-vidya-Sudhānidhi," with the better known *alias* "The Pandit." This journal was started by an orientalist of renown, Mr. R. T. H. Griffith, the then Principal of the Benares College, with a number of collaborators from the staff of the Sanskrit and Anglo-Sanskrit department of the College. Among that band of contributors were some foremost scholars of the day. Pandit Vithwala Shastri added to his Sanskrit learning a knowledge of Latin. He had translated into Sanskrit portions of Bacon's *Novum Organum*. Pandit Vapudeva Shastri was the first Indian Astronomer of his time. Pandits Rajaram Shastri and Bala Shastri were eminent Grammarians. Pandit Vechanram Tripathi was relied upon for the correction of the final proofs. "The Pandit" was a diglot. On the English side the Editor had the co-operation of Babu Pramadas Mitra of the Anglo-Sanskrit department. But the main portion of the Journal consisted of Sanskrit articles and publications. The contributions of this galaxy of accomplished Professors quickly elevated "The Pandit" to the rank of a first-class magazine. It soon acquired a European reputation. Professors Maxmuller and Goldstucker in England and their confreres in Germany and America and elsewhere looked with an expectant eye for something new—something fresh, in the lucubrations of these Eastern fellow-labourers in the field of Sanskrit.

Think of the audacity of a young tyro to light his small candle before such a brilliant chandelier. Yet the plucky Bengali Shāstri brought out, single-handed, a Sanskrit journal, to the astonishment of the Pandit-Mandali (literary circle) of Kāsi. But the publication of a journal means not only literary ability of the editor but financial strength to meet the cost of printing. Pandit Satyavrata had very slender means. But he was not daunted by any thoughts of how to meet the printer's bill. He worked as editor—as copyist, as proof corrector, as duffry, as peon. I can bring to my mind the picture of the scene of his labours—in the first floor

of a house selected in a narrow lane behind the temple of Annapurna with perpetual twilight during the day—composing his articles, copying them fair, taking them to the press, correcting proofs, packing and despatching the issues as they came out of the press. Such enthusiasm, such strenuous work, from daybreak till midnight. In the intervals of business he gave Vedic lessons to his pupils. But like the lesson-giving that did not bring him money—let not the European reader entertain the idea that Brahman teachers of the Shastras take fees from their pupils—the labours bestowed on the "Pratna-Kamra-Nandini" were unproductive from the commercial point of view. The readers of a Sanskrit journal were few and far between. They who could read it and appreciate its value were men as poor as the editor—the goddess of wealth keeping aloof from these devoted lovers of learning. His only ambition was to see that his "Pratna-Kamra-Nandini" gave him the literary fame after which he thirsted. This he gained. The name of "Satyavrata Samasrami" was on the lips of many—of appreciative friends and of hostile critics.

It was in those days that the famous meeting of Swami Dayanand Saraswati, the founder of the Arya Samaj, and the Pandits of Benares was held in the Anandbag near Durga Kund under the Chairmanship of Maharaja Isvari Narayan Singh, the predecessor of the present Chief of the State of Benares. Except perhaps on the occasion of Buddha's first preaching of his heterodox tenets at Sarnath in old Kāsi, never was there such an excitement among the learned classes and the religious orders of the Hindu community. Their representatives mustered strong to fight the stalwart intellectual athlete who believed in the Vedas but did not accept the orthodox interpretations that are given in modern commentaries. He would not accept the authority of the *Puranas*, for in his opinion, they were spurious. His contention was that the word *Purana* (old) was always used as an adjective and there existed no substantive use of that word to denote the particular literature which present day Hindus accept as a part of their scripture. After a lengthy conflict the battle ended in a draw as claimed by the party of the Swami. But

the Pandits claimed victory on the side issue that the word *Purana* has been used as a substantive in a text whose authority the Swami Dayanand had accepted. The manuscript was produced containing the substantive use of the word *Purāna*. The Swami took the leaf of the manuscript in his own hands and remained pondering over it for some time. The assembly shouted victory for the Pandits and the crowd dispersed.

The Editor of the new Sanskrit journal, our Samasrami, was also in evidence there taking notes of the proceedings, having secured a seat in the polemical arena in proximity to the combatants. The *Pratna-Kamra-Nandini* was in great demand as containing a full report of the debate. The curious reader may find the account of that memorable meeting in the pages of that journal. My impression was, from what I heard from him and other friends when we met within a few days of the meeting, that his report was fair and not that of a partisan.

Pandit Samasrami's literary activities were varied. He used his pen in the columns of the *Pratna-Kamra-Nandini* but he used his tongue also in the traditional manner of the Pandits. He went out on tours, visiting large religious fairs like the Kumbha Mela of Haridwar, Courts of Princes, centres of learning, and returning with laurels won in *Sabhas* of learned Pandits met to exchange views on points of dispute. At Nadia, the principal centre of Sanskrit learning in West Bengal, he created such an effect on an old distinguished Professor that he gave away his elder grand-daughter in marriage to Samasrami and his younger grand-daughter to Samasrami's brother Samadhyayi who had accompanied him and taken part in their literary display. It was a romantic achievement—this winning of brides as prizes for learning.

Having now entered the life of a householder and beset with cares to provide the wants of the family, Pandit Samasrami settled in Calcutta, where he found jobs in the Asiatic Society through the generous patronage of Dr. Raja Rajendralala Mitra, the scholar and antiquarian and the tower of strength of the Asiatic Society at that period. He edited the *Sāma Veda* for the

Bibliotheca Indica Series, the *Nirukta* and other works of Vedic literature. The "*Pratna-Kamra-Nandini*" had disappeared. He now started the "*Usha*" and conducted it for the special benefit of his Bengali countrymen. There was no laziness in him—work, work, work. He took interest in the Bengali drama, and was the guiding spirit in a certain popular Calcutta Theatre. He took part in socio-religious controversies that at times agitate Calcutta Bengali Society. I happened to meet him when he was busy with a controversy on the question of polygamy. Not content with advocating it with his pen he showed the courage of his conviction by justifying his brother Samadhyayi's taking a second wife in the lifetime of the wife he had married at Nadia. Perhaps he was right in the interpretation of the *Smṛiti* texts that permit polygamy under particular circumstances. But as eminent Pandits were also on the opposite side there is some relief that polygamy did not command unanimous verdict in its favour. This incident shows that even very learned men may sometimes be provoked to show too much zeal in interpreting the letter of the law at the expense of the higher spirit of religion. The baneful consequences of the practice of polygamy Hindu writings have chronicled in the sufferings of Dhruva and Rama.

"Even the moon has its dark spots" What wonder if Samasrami's judgment was warped at times? To err is human. To expect perfection in frail humanity is expecting too much. In the midst of such engrossing pursuits he carried on the Brahman Pandit's traditional daily task of giving lessons to pupils. Scholars from remote provinces such as the Panjab travelled to Calcutta to receive the benefits of his ripe learning, but I am not aware whether he has left any distinguished Bengali pupil who can carry on his work of teaching the *Sāma Veda* in Bengal. I fear Bengal has not utilised his Vedic learning. His was a unique figure, of a tall exotic plant on a soil where neither its seeds nor grafts have multiplied its species. It seems that the soil of Bengal is not favourable to Vedic learning.

A thousand years ago a King of Bengal, the famous Adisur, had to invite Vedic

Brahmans from distant Kanouj to perform Vedic sacrifices because there was a lack of supply of qualified indigenous talent. The descendants of the Kanouj emigrants forgot their ancestral learning and practice and there was little Vedic light to be seen in Bengal for centuries. One remote descendant of one of those Kanouj Brahmans acquired a mastery of this neglected learning in Kāsi and settled in his ancestral native province. But he received no cordial welcome nor patronage at the hands of the Pandits of Bengal nor of their patrons, the landed and well-to-do middle-class Hindus. No Vedic School was established where this

specialist could train pupils and disseminate the knowledge he had acquired with so much labour.

The Vedic publications of the Asiatic Society edited by Samasrami will keep his memory green among scholars of all lands who will feel grateful to him for his services to Vedic literature; but the Bengalis did not show any appreciation of the only living Vedic Pandit whom they could claim as their own. His Mission to which his father—that selfless patriotic well-wisher of the land of his birth—had trained him was unfulfilled. Unlucky Bengal!

A. B.

THE CORONATION

IT is rather difficult to form an accurate moral and spiritual estimate of the great function just witnessed in London. The English Coronation is said to stand by itself in the history of European royalism. No other people have anything like it. I do not know if they have anything like it even in the more poetical and stately ritualism of the East. It would be exceedingly interesting to know if the ancient Hindu kings were coronated at all; and if so, what was the kind of ritual associated with their coronation. So far as my meagre knowledge goes—and it does not go very far,—I think the ceremonial investiture of the Hindu princes took place before their actual accession to the throne, when they were heirs-apparent only. We read thus in the Rāmāyana of the installation of Rāma, during the lifetime of Dasaratha, though the ceremony did not take place owing to the intrigues of his step-mother. But the preparations were made. They had the rite of “anointing” called Abhisheka in Sanskrit, but it meant, the anointing of the prince as the recognised heir to the throne. And it was done in the lifetime of the reigning monarch. And it was this anointing as the heir-apparent which fully established his claims to the royal succession, and the anointed heir-apparent of Yuvaraja as he was called, seems to have ascended the

throne without any further ceremonial. It is as the heir-apparent that he received the assent and acceptance of his subjects. In virtue of this acceptance he subsequently ascended the throne upon the death of his predecessor in the royal office. This assent was sometimes refused, as we read in the Mahābhārata, in the case of Prince Devāpēe. But as I said, I do not know if in the rituals associated with Hinduism, there was anything similar to the British Coronation. It seems, however, that at least in the ancient polity of the Hindus, they had certain things which bear considerable similarity to some parts of the British Coronation Service. We read thus in the Yajur Veda, IX, 40,—

O ye learned men, proclaim (from among yourselves) that man with one voice, your King, (the head of the State), who is just, impartial, well-educated, cultured, and friend of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth, and rid the world of its enemies.

In the Epics—the Mahābhārata and the Rāmāyana—we find the ceremony known in our Coronation ritual as that of “presentation” forming part of the Abhisheka Ceremony of the heir-apparent. Possibly in this “presentation” and acceptance is preserved the memory common to all Aryan communities, of the days when the chiefs of the Aryan State were openly and formally

elected to kingship by the community. It is a mere formality now. In our present Coronation Service, it is called the Recognition, and is described thus:—

¶ *The King and Queen being so placed, the Archbishop shall turn to the East part of the Theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), shall go to the other three sides of the Theatre in this order, South, West, and North, and at every of the four sides shall with a loud voice speak to the People: and the King in the meanwhile, standing up by his chair, shall turn and shew himself unto the People at every of the four sides of the Theatre as the Archbishop is at every of them, the Archbishop saying.*

SIRS, I here present unto you King GEORGE, the undoubted King of this Realm. Wherefore all you who are come this day to do your homage and service, Are you willing to do the same?

¶ *The People signify their willingness and joy, by loud and repeated acclamations, all with one voice crying out*

God save King GEORGE

THE CORONATION SERVICE.

The religious service proper comes after and not before this recognition. It begins with the singing of the Litany by two bishops, the choir singing the responses.

Next comes the Communion Service which is conducted by the Archbishop, who offered on the present occasion, the following prayer:—

O GOD, who providest for thy people by thy power, and rulest over them in love. Grant unto this thy servant GEORGE, our King, the Spirit of wisdom and government, that being devoted unto thee with all his heart, he may so wisely govern this kingdom, that in his time thy Church and people may continue in safety and prosperity: and that, persevering in good works unto the end, he may through thy mercy come to thine everlasting kingdom. through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

This was followed by gospel readings.

After this the Creed was sung, the King and Queen with the people standing. It is the orthodox Creed of the Anglican Church.

THE CORONATION OATH.

The reading of the Creed was followed on the present occasion by a sermon, preached by the Archbishop of York, and then came the Oath. This Coronation Oath was administered by the Archbishop who went to the King, and standing before him, administered it as follows.

The Archbishop first asked the King—
“Sir, is Your Majesty willing to take the Oath?”
The King answered—“I am willing.”

Then the Archbishop put the following questions, and the King, having a book in his hands, answered each question severally thus wise:—

Archbishop. Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King. I solemnly promise so to do.

Archbishop. Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgments?

King. I will.

Archbishop. Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England and to the Churches there committed to their charge all such rights and privileges, as by law do or shall appertain to them, or any of them?

King. All this I promise to do.

Then the King, arising out of his chair, assisted by the Lord Great Chamberlain, the Sword of State carried before him, went to the Altar, and there being uncovered, made his solemn Oath in the sight of all the people, to observe the promises: laying his right hand upon the Holy Gospel in the great Bible, (which was before carried in the procession inside the Chapel, and was now brought from the Altar by the Archbishop and tendered to His Majesty as he knelt upon the steps), who said these words:—

“The things which I have here before promised I will perform and keep. So help me God.”

Then the King kissed the Book and signed the Oath.

THE ANOINTING.

Then came the ceremony of Anointing. It was preceded by the singing of an appropriate hymn.

At the conclusion of the hymn, the Archbishop said the following prayer:—

O LORD, Holy Father, who by anointing with Oil didst of old make and consecrate kings, priests and prophets, to teach and govern thy people Israel. Bless and sanctify thy chosen servant GEORGE, who by our office and ministry is now to be anointed with this Oil, and consecrated King of this Realm. Strengthen him, O Lord, with the Holy Ghost the

Comforter, confirm and stablish him with thy free and princely Spirit, the Spirit of wisdom and government, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness and fill him, O Lord, with the Spirit of thy holy fear, now and for ever Amen.

And then, the choir sang the following verse from the Old Testament: I. Kings, i, 39—40.

ZADOK the priest and Nathan the prophet anointed Solomon king, and all the people rejoiced and said: God save the king, Long live the king, May the king live for ever. Amen Hallelujah.

While this was being sung, the King having been disrobed of his crimson robes, and having taken off his cap of State, went and sat down in King Edward's Chair. And then the Archbishop anointed him with the sacred oil taken from the Ampulla of the Altar, and pouring it with the holy Spoon on the crown of the head of the King, in the form of a cross, saying—

"Be thy Head anointed with holy Oil as kings and priests and prophets were anointed."

Then he poured the oil on the breast of the King, saying:—

"Be thy Breast anointed with holy Oil."

And next on the palms of both the hands, saying:—

"Be thy Hands anointed with Holy Oil."

And he concluded with the words:—

And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed, and consecrated King over this People whom the Lord your God hath given you to rule and govern, In the Name of the Father, and of the Son, and of the Holy Ghost Amen.

A MÆDIAEVAL LITURGY.

I have quoted passages from the Coronation Service to indicate to the Indian reader, generally unfamiliar with the elaborate liturgy of the Church of England, the essentially mediæval character of the rites administered to King George last week. These rites had truth, moral strength, and spiritual inspiration to the people who had faith in the miracles and mysteries of mediæval Christianity. They have little meaning and no inspiration to the modern man. There are a few people, perhaps, even in England of to-day who have been able to keep their old and mediæval faiths intact. The Litany, and the Creed, had undoubtedly truth and inspiration for them. But even these have completely outgrown

the mediæval ideas regarding the kingly authority and the royal prerogative. Our Coronation Rites are reminiscent of the days when kings ruled in Christendom by Divine Right. No modern European monarch claims this mediæval right, not even the Kaiser himself, at least in the old mediæval sense. The faith that lent sanctity to the person of the King, and divine authority to his Office, derived directly through the miracle of his Anointing and Crowning and Inthronisation, that faith is dead, and will never come back again. Not even the almost impossible possibility of the revival of clericalism in Christendom will be able to bring that faith back to life. Even modern clericalism will have to give new meaning to the old priestly office, and base its spiritual character and authority upon the actualities of modern thought and life. Even supernaturalism feels in our day the absolute necessity of "Naturalising" itself. We see it in all the pseudo-science of Besantine theosophy. The mysteries of the old Christian faith, if they are revived at all, will have to base themselves not upon ancient legend but upon the actual spiritual experience of the modern man. But the training and disciplines of the higher spiritual life, without which no man can have these deeper spiritual experiences, are almost completely out of place in our present-day ideals and schemes of life. Rare everywhere are these deeper experiences. They are exceedingly rare in our modern rationalistic and materialistic civilisation. Consequently, the old mysteries of religion have so far received no new life and interpretation among us. And in view of it all, the Coronation Rite could not possibly have any deep moral or spiritual inspiration to us.

But as I said, not merely the theology, that stands at the back of these rites, is mediæval, and has, therefore, no meaning for us, even the political theories embodied in them have been long exploded. The legend of the Holy Oil with which King George was anointed last week is that it was originally given by "Our Lady" the Mother of God to St. Thomas, to be reserved for the Coronation of a King who should be a loyal champion of the Church. And the "Nation" of June 10th. pertinently asks,—

What sanctity has this anointing for His Majesty?

subjects to do. The faith which saved him anointed Sovereign a "mista persona", half-spiritual, half-lay, which believed that through his unction he had received in a special manner the seven-fold gift of the most Holy Spirit, has passed away to return no more, not even in the most impossible event of the triumph in Europe of a clerical reaction. The philosophy of Suarez the Jesuit, no less than that of Milton the Puritan, has shattered for ever the religion that half-deified the hereditary ruler, and has driven the Sainte Ampoule to keep company with the Holy Graale in the Land of Faery. And yet practical England retains the phantom of the mystery.

THE CORONATION SERMON.

The best part of the Coronation Service was, I think, the short and inspiring sermon preached by the Archbishop of York. This was the only part of the ceremonies which, to some slight degree, reflected the larger ethical consciousness of our time. It was even more than merely ethical. There was a background of noble idealism behind the utterances of the Archbishop. Service,—reverent, selfless, dutiful, and devoted service, is the test of true spiritual nobility. In the realm of the Spirit, people rise to high rank and position, not through pomp and power, but through devoted service. The ideal master here is the real servant. "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger, and he that is chief as he that doth serve." And the Archbishop took for his text the words;—"I am among you as he that serveth." He said:—

The great day has come. Attended by the loving loyalty of millions of his subjects, and uplifted by their prayers, the King is here to receive from God his hallowing and his crown. In the venerable home of its history and its faith, an Empire comes into the presence of the King of Kings. Pause for one moment to hear a voice from Him. "I am among you as he that serveth". It is the word that tells the way in which He won and wields His Kingdom.

* * * * *

To be among them as he that serves—among the people in this homeland, among the multitudes of India, among the strong young nations overseas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices,—this is indeed a kingly life.

THE ROYAL PAGEANTS.

If the religious service of the Coronation was dominated by mediævalism, the royal processions were equally dominated by the

spirit of militarism. I will not attempt to describe these regal pageants. Of course, people were mightily pleased with these. London loves sensations. It is easily pleased, and likes being excited and hilarious over the merest trifles. The preliminary preparations therefore drew immense crowds, immense even for this Modern Babylon,—to our more fashionable thoroughfares along the route of the royal processions, night after night, for more than a week previous to the Coronation day. Quite a million people had come to London to see the great show. Besides the leisured Britisher, people had come from the Continent and from America, and the British Colonies to witness the pageants. Representatives of the world's royalties were there. And they provided endless fun to the cockney crowds. The British mob takes a peculiar pleasure at the sight of crowned heads and jewelled personages, all our platform platitudes regarding equality and democracy notwithstanding. Even the accredited representatives of our so-called social democracy are not all of them quite above being flattered by royal recognition; and Mr. Ramsay Macdonald's recent lunch with the Kaiser has formed the topic of a little exciting discussion in the *Socialist Review* of this month. There are Socialists who did not like it. But Mr. Macdonald is, I think, unlike poor Keir Hardy, a representative man, in the Emersonian sense. He represents the inner psychology of the British democrats far more faithfully, I should think, than any other of his colleagues in Parliament. The fact is that the purple has not as yet lost its charm to the British eye; and the "dookes" are yet a powerful social talisman here. A royal function has therefore a strange fascination for the British populace. And it particularly pleases them to feel that all these are specially organised for their amusement. This is the view that the man in the street here takes of these pageants. Scratch the British Democrat, the loud-tongued Socialist even not always excepted,—and you will always discover the jingo in him. The fascination of these military pageants lies in the fact that they make a very strong appeal to the inherent jingoism of the British mob. The gathering of the world's royalty in their small Island, the massing of thousands of troops in all their

glaring colours, setting off the gorgeous uniform of their officers, the lavish display of wealth in gaudy decorations and garish illuminations, all these impart a certain sense of self-importance to the British crowd. They make us feel quite imperialistic; and help to make us feel immensely pleased with ourselves and our rulers. Proverbially lacking in the imaginative faculty, we still have enough of imagination to be able vicariously to enjoy all this display of wealth and magnificence even if inside us we may not have had a dry and dirty crumb of bread for hours together. Even the starving Londoner whose home is on the Thames Embankment, is proud to think of his great Empire over which the Sun never sets. Really our statesmen do not know how they would be able to get on at all with these starving thousands, but for our glorious empire, which though it may not find food for all, at least provides these exciting pageants for their amusement and profit.

The Royal Processions were, in their way, very grand; but this grandeur was the grandeur of a huge military display. The appeal was to our military instinct, and not to the larger and nobler ideas and ideals of our day. The whole show was reminiscent of the time when might was right, and the stronger brute made the better man. If no other record of our culture and civilisation is left a thousand years hence except a brilliant painting of King George V's Coronation Processions, or a reprint of his Coronation Service, posterity would not be able to distinguish our times from those of Richard Coeur-de-Lion, or Charlemagne; except in the matter of our inferior physique and more showy uniforms. The miracles of modern science were represented only in the greater perfection of our implements of murder; while modern learning was represented by the surpliced clergy who looked like figures out of a mediæval painting. Our civic life was represented by the "coroneted" peers, and our social life by silked and pearled peeresses. And they reminded one more of by-gone feudal times than of the living actualities of our present life. As for the real people, the puissant nation, they were seen only in the unwashed faces that crowded the pavements along the royal route. And the whole

thing showed that the forms of royalty even in England to-day have not been able to fit themselves with the new ideals that are slowly building themselves around the modern Throne.

THE KING IN THE MODERN IDEAL.

At one time it was thought that monarchical institutions will gradually die out as modern civilisation advances. This was a very common idea in the early part of the nineteenth century. The royalist sentiment was distinctly decadent all over the western world at that time. But there has of late been a very distinct revival of it of late years. This revival is evident everywhere, and is due to many causes. In England the first reaction in favour of the Monarchy came with the accession of Queen Victoria. The romance that at once gathered around the person and the Throne of the Girl-Queen; the spirit of chivalrous loyalty that her very helplessness evoked even in those who were looked upon as secret enemies of the British Throne; the healthy moral influence that the young monarch at once brought to bear upon the British Court and the conversation and manners of the British aristocracy; the marvellous intellectual progress and material advancement of the people during her long and happy reign, all these combined to practically remove whatever elements of republican discontent may at one time have existed in these islands. Outside Great Britain other forces have been at work undermining people's faith in republican institutions. These have been a sad failure in both France and America. The State in France is almost perpetually in a state of unstable equilibrium; and the country is repeatedly found on the very verge of fresh revolutions. In America, politics is admittedly more corrupt than it is in any other civilised country. Republicanism has not as yet fulfilled its promises anywhere, in our time. It has nowhere made as yet for larger liberties or truer freedom of development of the populace. All that it has done is to substitute the tyranny of a ruling class, supported by a spurious and fictitious majority, often times secured by methods that would not bear close moral scrutiny, for the old tyranny so far as it was real, of individual kings or queens. These are responsible

generally, for the present reaction against republicanism in Europe and even in America. Of course neither France nor America is likely to go in for monarchical institutions; but both do seem to feel the loss. On the other hand the growth of what may be called the new empires, that are almost a necessity of our present industrialism which wants large and expanding markets for its increasingly expansive productions, and the consequent possession of large dependencies by the Western Democracies, these have made a new call upon modern Western statesmanship to maintain the Throne at the centre of the Imperial Machinery, for without it it would be practically impossible for free democracies to hold and exercise political suzerainty over vassal princes and subject peoples. It is evident already that the colonial system of France and America must be fundamentally different from that of Constitutional Monarchies like Great Britain or Germany. Cuba and the Philippines must be helped to evolve along republican lines, ultimately incorporated with the other States of the Union as an independent federal unit. France in Chandernagore and Pondichery has already vested her subjects with the same rights as the people at home enjoy. In Africa she is more for establishing "protectorates" after the manner of Great Britain in Egypt, than for assuming direct governmental authority. But the experiment of these "protectorates" is yet in its infancy and its success is yet to be proved. Indeed, the British "Protectorate" in Egypt is still in a somewhat anomalous position; one does not clearly see how this anomaly can be removed except either by the removal of the protection altogether, or by an open and formal annexation of the country to the British Empire. And the trends of British policy in Egypt distinctly point to the second alternative. Whether viewed historically or psychologically, the preservation of the Crown is an imperious necessity of our modern "democratic empires" even as it was of the old despotic empires. We want it even for our home consumption also; because of the increasing love of our starving millions for barbaric shows and pageants. Our passion for colour and action, our love of wild displays, the growing demand of the civilised barbarian in our streets and

factories, for sensations and excitements, that like the wine he drinks, help him to forget for the time being his gnawing hunger or the biting cold. These are the various causes, some political, some industrial, some historical, some psychological, that have combined to revive the royalist sentiment in our day.

REVIVAL AND RESURRECTION.

But what the situation demands is not a revival, but what may be called a resurrection, of the royalist sentiment in our day. We have commenced to realise the limitations of republicanism even as a few decades back we had realised those of the old monarchical institutions. Republicanism has confessedly failed to offer a more helpful instrument for the realisation of the modern civic ideals than the old royalism had done. Republicanism worked wonderfully well in the ancient city-states of Greece or Rome. It is working fairly well even in our own day, in the smaller, unambitious and less industrial community in Switzerland. But it is an impossible thing in our larger states. Indeed, the only rational and useful form of republicanism seems to be that of the old village communes. We cannot revert to that stage again. On the other hand, royalism, as we have known it so far, is also out of place in our modern life. The present revival of it, through the revival of antiquated shows and military pageants, shows more of a relapse into ancient barbarism rather than an advance towards the fuller modern ideal. The truth is, that it is impossible to revive, in our day, the old royalist sentiment. The forces that gave it birth are dead and gone. The relations that preserved it are dissolved. We may revive the old forms but we shall never be able to put life and reality into them any more. What the situation demands, what the thought and culture of our age is leading to, is not a revival of kingly pageants, but a resurrection of the kingly office. The difference between a revival and a resurrection is that while the one has reference to the body, the outer form and embodiment of a thing, the other relates to its inner life and spirit. Revival is really something physical: resurrection is something essentially spiritual. The revival of royalism

would mean the multiplication of vain shows and barbaric displays. The resurrection of royalism would mean the idealisation and spiritualisation of the kingly office and function.

The present royalist revival is, indeed, a mere reaction against the republicanism of the French Illumination. That republicanism came as a protest against the excesses of the eighteenth century royalist pretensions. It was essentially a denial of the old rights of kings. But denials are, in these complex matters, oftentimes only a half-truth. And protests rarely offer any true solution of the problems that call them forth. Denial is no proof, nor is a protest a reconciliation. The republican protest has done its work; it has killed the old pretensions: what is now wanted is a higher synthesis, a rational reconciliation between the great social need which the old royalty supplied, and the new social need that democracy has created. What we want is a reconciliation between the freedom of the subject and the authority of the king, between the independence of individual citizens and the control of the State representing the social whole to which the individual citizens belong. Republicanism sought to find this reconciliation in the democratic franchise upon which the authority of the President elected by the populace, is based.

But this franchise has completely failed to work out a real reconciliation between the individual citizen and the State-authority to which he is subject. The popular franchise has everywhere set up the new tyranny of the majority in place of the old tyranny of kings. And even this majority is a spurious something. The representatives either real or spurious of this majority who come into possession for the time being of the machinery and authority of the State are a party in the current political conflicts of the country. And the parties to a conflict can never consistently with their position as a party offer any real solution of the conflict itself. And owing to this incapacity, sectional conflicts and class antipathies are distracting every political society in our day. And in this partisan conflict, the sense of the whole is entirely lost.

And it is in the revival of this conscious-

ness of the whole in and through some adequate and concrete symbol of the State or rather in the creation of it, for the consciousness of the whole is really a new thing, the result of the highest sociological thoughts and speculations of our age,—it is in this concrete expression of the whole that we must seek for a rational solution of the present conflicts of ideals in politics. The resurrected royalty will, perhaps, furnish this symbol. This new consciousness of the whole will put a new meaning into the old kingly office and function. It is the only thing that will be able to idealise and spiritualise the kingly office.

Viewed in the light of this resurrected royalist sentiment, the king will cease to be a person, having multiplicity of personal relations and obligations. So far as these relations and obligations are essential for individual self-realisation, they, too, will exist for the king, but not in his kingly capacity, but always and only in his personal and private capacity as an ordinary human being, and an individual social unit. As a king, he will be neither son nor father, nor husband, nor brother, nor master, nor servant, neither aristocrat nor proletariat. He will stand absolutely aloof from every party and particularity of the social whole. The parties in the State and the different classes and orders in Society will be in him, but he will not be in them. He will not even be the head of the State for even the head is a part; but he will be the sign and symbol of the whole body politic. He will not be the source either of law or of social authority, but the embodiment and incarnation of these. In him the Law and the authority of the State will be incarnated. The thing incarnated is logically greater than its incarnation. The Law, therefore, and the State will always remain greater than the king, who will receive the validity of his office and authority from these, but not lend validity to them. That was the old kingly ideal, this is the new kingly ideal. When the subject realises this ideal, he will recognise in the king his own larger self, and in the authority of the king the larger law of his own being, through submission to which can he fulfil his own personal law and attain the highest end of his own life as a social being. This is the new king-idea that

slowly dawning upon the modern consciousness. It reconciles the essence of the republican idea with that of the royalist ideal. For when the

citizen realises this idea he can truly say—

"In the King, I am the King."

E. WILLIS

THE PRESENT POSITION OF WOMAN

BY SISTER NIVEDITA OF R.K.-V.

GENERAL CONSIDERATIONS.

IT would be useless to attempt any comparative study of human institutions, apart from the ideals of which they are the expression. In every social evolution, whether of the modern American, the Hottentot, the Semitic or the Mongolian, the dynamic element lies in the ideal behind it. For the student of sociology, the inability to discover this formative factor in any given result constitutes a supreme defect. To assume, as is so often done, that one people has moulded itself on a moral purpose, clearly perceived, while in the minds of others the place for such purpose, is blank, and they are as they have happened to occur, is purely anarchic and pre-scientific. Yet some such conception is only too common amongst those writers to whom we are compelled to go, for the data of racial sociology. This is an unfortunate consequence of the fact that, for the most part, we are only impelled to the international service of humanity, by a strong accession of sectarian ardour.

Another error, to be avoided in a comparative statement, is that of endowing the more or less antithetic ideals and tendencies which we do disentangle, with a false rigidity and distinctiveness. It is easy to argue backwards, from institutions to ideals, in such a way as to tabulate whole realms of poetry and aspiration inexorably closed to certain peoples. But ideals are the opportunity of all, the property of none: and sanity of view seems to demand that we should never lose sight of the underlying unity and *humanness* of humanity. Thus, nothing would appear at first sight more fixed, or more limiting, than the polyandry

of Tibet. We might well assume, *a priori*, that to look for certain standards and perceptions amongst a populace so characterised were vain. That such a view would be untrue, however, is shown at once by Sven Hedin, in his recent work, *Trans-Himalaya*, where he tells of a Tibetan gentleman imploring him never to shoot the wild geese, for these birds are known to have human hearts; like men, they mate but once; hence, in killing one, we may inflict on another a long life of perpetual sorrow. This one incident is sufficient to remind us of the high potentialities of the human spirit everywhere, however unpromising may be the results of a superficial glance. Again, we all know something of the marvels of constructive and self-organising power shown by modern Europe. When we look behind the symptom for the cause, we may feel impelled to the opinion that the master-fact in this regard is the influence of the genius of ancient Rome, acting first in the Empire, then in the Church, and lastly seen in the reaction of nationalities today. But of that fundamental Roman genius itself, it is increasingly difficult to make any statement that does not almost immediately commend itself to us, as equally applicable to China as the great leader of the Yellow Races. The actual difference between Europe and Asia, in spite of the analogy between Rome and the people of Han, may perhaps be found explicable on the basis of the differing place and materials on which these two instincts had to work. Perhaps the very foundation stone of sociological truth lies in that unity of humanity, which such considerations illustrate.

And lastly, we have to remember the widely differing values of different classes

of evidence. It is important always, if possible, to make a people speak for themselves. Identical material may be oppositely handled, as all will admit, by different persons, but we cannot go far wrong, in demanding that in all cases original evidence shall have a wide preference, over the report of his personal observations and opinions, made by a foreigner. It would also be well to stipulate for the same rights of scrutiny, over even original testimony, as would be exercised by competent persons in weighing evidence, with regard, say, to physical experiments, or a case in a court of law. Statements made, even by the natives of a given country, with the direct intention of witnessing or ministering to some partisan position, will not, on the face of it, have the same value as if it can be shown that they were made with no idea of a particular question having arisen. For instance, we may refer to the matter of the position of the Chinese woman in marriage. We are assured by most modern writers of authority that this is most depressing. In theory, the wife is completely subordinated, while in fact, the man always exploits to the full the opportunity thus given him. That marriage can be brutalised is doubtless as true in the case of China as in that of England. All that we have a right to ask is, whether it has also the opposite possibility, and in what degree and frequency. I assume that we are all familiar with the relation between the general development of a society, and its impulse to recognise an individual poet, and accord him fame. Bearing this relation in mind, we shall be able to measure the significance of a couple of little poems translated by Martin, in his tiny posthumous work—*La Femme en Chine*. Of these, one may be given here. It is by the poet Lin-Tchi to his wife,

"We are living under the same roof, dear comrade
of my life.

We shall be buried in a single tomb,
And our commingled ashes will eternalise our union.
With what good will hast thou shared my poverty,
And striven to aid me by thy toil!

What ought I not to do to make our names illustrious
by my wisdom,
Thus rendering glorious thy noble example and
thy good deeds!

But my tenderness and my respect have told thee
this every day."

Is it not true that one genuine utterance from the heart of a people, is testimony that outweighs a whole volume of opinions, however honest, about them? The historical process, as manifested in different countries may have led to the selection of various ideals as motives of organisation, but an open examination of data will make us very doubtful of statements that would deny to any nationality a given height of spirituality or refinement.

CLASSIFICATION.

The first point to be determined in dealing with the proper subject of this paper, the present position of the civilised woman is the principle of classification to be followed. We might divide women into Asiatic and European; but if so, the American woman must be taken as European *par excellence*. And where must we place the woman of Japan? The terms Eastern and Western are too vague, and Modern and Mediæval too inexact. Nor can we afford to discard half of each of these generalisations, and classify woman as, on the one hand, Western—whether Norse, Teuton Slav, or Latin—and on the other Mongolian, Hindu, or Mussalman. Such a system of reference would be too cumbersome. Perhaps the only true classification is based on ideals, and if so, we might divide human society, in so far as woman is concerned, into communities dominated by the civic and communities dominated by the family ideal.

THE CIVIC IDEAL.

Under the civic ideal—imperfectly as particular women may feel that this has yet been realised—both men and women tend to be recognised as individuals, holding definite relations to each other in the public economy, and by their own free will co-operating to build up the family. The *civitas* tends to ignore the family, save as a result, like any other form of productive co-operation, and in its fullest development may perhaps come to ignore sex. In America, for instance, both men and women are known as 'citizens'. No one asks, 'Are you a native, or a subject, of America?' but always, 'Are you an American citizen?' The contemporary struggle of the English woman, for the rudiments of political

equality with men, is but a single step in the long process of woman's civic evolution. It is significant of her conscious acceptance of the civic ideal as her goal. The arrival of this moment is undoubtedly hastened by the very marked tendency of modern nations towards the economic independence of woman; and this process, again, though born of the industrial transformation from Manual to Mechanical, or Mediæval to Modern, is indirectly accelerated, amongst imperial and colonising peoples, by the gravitation of the men of the ruling classes towards the geographical confines of their racial or political area. One factor, amongst the many thus brought into play, is the impracticability of the family as their main career for some of the most vigorous and intelligent of women. These are thrown back upon the *civitas* for the theatre of their activities, and the material of their mental and emotional development. Such conditions are much in evidence in the England of today, and must have been hardly less so in Imperial Rome. Nero's assassination of his mother might conceivably be treated as the Roman form of denial of the suffrage to woman.

Regarding the civic evolution of woman as a process, it is easy to see that it will always take place most rapidly in those communities and at those epochs when political or industrial transformation, or both, are most energetic and individuating. The guiding and restraining influences which give final shape to the results achieved are always derived from the historical fund of ideals and institutions, social, æsthetic and spiritual. It is here that we shall derive most advantage from remembering the very relative and approximate character of the differentiation of ideals. The more extended our sympathies, the more enlarged becomes the area of precedent. If the Anglo-Saxon woman rebelling in England, or organising herself into great municipal leagues in America, appears at the moment to lead the world in the struggle for the concession of full civic responsibility, we must not forget the brilliance of the part played by women in the national history of France. Nor must we forget the Mediæval Church, that extraordinary creation of the Latin peoples, which as a sort of *civitas* of the soul, offered an organised super-domestic career to woman, through-

out the Middle Ages, and will probably still continue, as a fund of inspiration and experience, to play an immense part, even in her future. Nor must we forget that Finland has outstripped even the English-speaking nations. Nor can we, in this connection, permit ourselves to overlook the womanhood of the East. The importance of woman in the dynastic history of China for example, during the last four thousand years, would of itself remind us, that though the family may dominate the life of the Chinese woman, yet she is not absolutely excluded from the civic career. Again, the noble protest of his inferior wife, Tchong-tse, to the Emperor in 556 B.C., against the nomination of her own son as heir to the throne, shows that moral development has been known in that country to go hand in hand with opportunity. "Such a step," she says, "would indeed gratify my affection, but it would be contrary to the laws. Think and act as a prince, and not as a father!" This is an utterance which, all will agree, for its civic virtue and sound political sense, to have been worthy of any matron of Imperial Rome.

But it is not China alone, in the East, that can furnish evidence to the point. In India, also, women have held power, from time to time, as rulers and administrators, often with memorable success. And it is difficult to believe that a similar statement might not be made of Mohammedanism. There is at least one Indo-Mussalman throne, that of Bhopal, which is always held by a woman. Perhaps enough has been said to emphasise the point that while the evolution of her civic personality is at present the characteristic fact in the position of the Western woman, the East also has power, in virtue of her history and experience, to contribute to the working out of this ideal. To deny this would be as ignorantly unjust as to pretend that Western women had never achieved greatness by their fidelity, tenderness, and other virtues of the family. The antithesis merely implies that in each case the mass of social institutions is more or less attuned to the dominant conception of the goal, while its fellow is present, but in a phase relatively subordinate, or perhaps even incipient.

The civic life, then, is that which pertains

to the community as a whole, that community—whether of nation, province, or township—whose unity transcends and ignores that of the family, reckoning its own active elements, men or women as the case may be, as individuals only. Of this type of social organisation, public spirit is the distinctive virtue; determined invasion of the freedom of welfare of the whole, in the interest of special classes or individuals, the distinctive sin. The civic spirit embodies the personal and categorical form of such ideals as those of national unity, or corporate independence. Its creative bond is that of place, the common home,—as distinguished from blood, the common kin,—that common home, whose children are knit together to make the *civitas*, the civic family, rising in its largest complexity to be the national family.

The characteristic test of moral dignity and maturity which our age offers to the individual is this of his or her participation in civic wisdom and responsibility. Our patriotism may vary from jingoism to the narrowest parochialism, but the demand for patriotism, in some form or other, we all acknowledge to be just. Different countries have their various difficulties in civic evolution, and these are apt to bear harder on that of the woman than of the man. The study of woman in America, where society has been budded, so to speak, from older growths, and started anew, with the modern phase, in a virgin soil, is full of illustrations. It would be a mistake to attribute the regrettable tendency towards disintegration of the family, which we are undeniably witnessing in that country today, to any ardour in the pursuit of civic ideals. High moral aims are almost always mutually coherent. Weakening of family ties will not go hand in hand, in a modern community, with growth of civic integrity. Both the progressive idea of the *civitas*, and the conservative idea of the family, are apt to suffer at once from that assumption of the right to enjoyment which is so characteristic of the new land, with its vast natural resources, still imperfectly exploited. Various American states exhibit a wide range of institutions, domestic and political. Some have long conceded the right of female suffrage, while in others the dis-

solution of marriage is notoriously frivolous. But we may take it as an axiom that the ethics of *civitas* and of family, so far as woman is concerned are never really defiant of each other; that neither batters on the decay of its fellow; but that both alike suffer from the invasions of selfishness, luxury and extravagance; while both are equally energised, by all that tends to the growth of womanly honour and responsibility in either field. Even that movement, of largely American and feminist origin which we may well refer to as the New Monasticism,—the movement of social observation and social service, finding its blossom in university settlements and Hull Houses—is permeated through and through with the modern, and above all, with the American, unsuspectingness of pleasure. It is essentially an Epicurean movement—always remembering, as did Epicurus, that the higher pleasures of humanity include pain—not only in the effort it makes to brighten and enliven poverty and toil, but also in the delicate and determined gaiety or spirit of those engaged in it, who have never been heard to admit that the hard shirt of social service, with all its anxiety and labour, affords them anything but the keenest of delight to don.

THE FAMILY IDEAL.

The society of the East, and therefore necessarily its womanhood, has moulded itself from time immemorial on the central ideal of the family. In no Eastern country it may be broadly said—the positive spirit of China, and the inter-tribal unity of Islam to the contrary, notwithstanding—has the civic concept ever risen into the clearness and authority which it holds in the modern West. As a slight illustration of this, we have the interesting question of the sources amongst different peoples of their titles of honour. In China, we are told, all terms of courtesy are derived from family relationships. The same statement is true of India, but perhaps to a less extent: for there a certain number of titles are taken from the life of courts, and all from ecclesiastical and monastic organisations. The greatest number and variety of titles of honour, however, is undoubtedly to be found amongst Mussalman nations who have been familiar from the beginning

with the idea of the alien, but friendly tribe. In all countries, as well in Asia as in mediæval Europe, individual women, owing to the accidents of rank or character, have occasionally distinguished themselves in civil and even in military administration. If France has had her saintly queen, Blanche of Castile, China has had a sovereign of talents and piety no less touching and memorable in Tchang-sun-chi, who came to the throne in 626 A.D. as wife of Tai-tsoung; and military greatness and heroism have more than once been seen in Indian women. In spite of these facts, the *civitas*, as the main concern of women, forms an idea which cannot be said ever to have occurred to any Eastern people, in the sense in which it has certainly emerged during the last hundred years amongst those nations which inherit from Imperial Rome.

In the West today there are large classes of unmarried women, both professional and leisured, amongst whom the interest of the civic has definitely replaced that of the domestic life. The East, meanwhile, continues to regard the Family as woman's proper and characteristic sphere. The family as the social unit determines its conception of the whole of society. Community of blood and origin, knitting the kinship into one, becomes all-important to it, as the bond of unity. The whole tends to be conceived of in Eastern countries, as the social area within which marriages can take place. That combination of conceptions of race and class which thus comes into prominence, constitutes *caste*, rising in its multiplicity into the *ecclesia* or *samaj*. Throughout the art of Eastern peoples we can see how important and easily discriminated by them, is the difference between mean and noble race. The same fact comes out, even in their scientific interests, where questions of ethnology have always tended to supplant history proper. And in geography their attention naturally gravitates towards the human rather than the economic aspects of its problems. As a compensating factor to the notion of birth, the East has also the more truly civic idea of the village community, a natural norm for the thought of nationality. But left to themselves, undisturbed by the political necessities engendered by foreign contacts, Oriental communities would probably have

continued, in the future, as in the past, to develop the idea of a larger unity, along the lines of family, caste, *samaj*, and race, the culmination being the great *nexus* of classes, sects, and kinships bound together by associations of faith and custom for the maintenance of universal purity of pedigree. The West, on the other hand, though not incapable of evolving the worship of blood and class, tends naturally to the exaltation of place and country as the motive of cohesion, and thus gives birth to the conception of nationality, as opposed to that of race.

Racial unity tends to modification, in the special case of the Mussalman peoples, by their dependence on a simple religious idea, acting on an original tribal nucleus, as their sole and sufficient bond of commonalty. Islam encourages the intermarriage of all Mussalmans, whatever their racial origin. But it would be easy to show that this fact is not really the exception it might at first appear. The race has here, in an absolute sense, become the church, and that church is apostolic and proselytising. Thus the unit is constantly growing by accretion. It remains fundamentally a racial unit, nevertheless, though nearer than others to the national type. In the case of Chinese civilisation, again, the race-idea would seem to be modifiable by Confucian ethics, with their marvellous common-sense and regard for the public good, creating as these do, a natural tendency towards patriotism and national cohesion. Yet it is seen in the importance of ancestor-worship as the family-bond. The sacrament of marriage consists in the beautiful ceremony of bringing the bride to join her husband, in the offering of divine honours to his forefathers.

Amongst Hindus the same motive is evidenced in the notion that it is the duty of all to raise up at least one son to offer ceremonies of commemoration to the ancestors. The forefathers of an extinct family go sorrowful and may be famine-stricken in the other world. In my own opinion, this is only an ancient way of impressing on the community the need for maintaining its numbers. This must have been an important consideration to thoughtful minds amongst early civilised peoples, faced as they were by the greater numbers of those whose customs were more primitive

Only when a man's place in his community was taken by a son, could he be free to follow the whims of an individual career.

THE FAMILY IN ISLAM.

The family is, in all countries and all ages, the natural sphere for the working-out of the ethical struggle, with its results in personal development. The happiness of families everywhere depends, not on the subordination of this member or that, but on the mutual self-adjustment of all. In the large households and undivided families of Eastern countries this necessity is self-evident. The very possibility of such organisation depended in the first place on the due regimentation of rank and duties. Here we come upon that phenomenon of the subordination of woman, whose expression is apt to cause so much irritation to the ardent feminists of the present day. Yet for a permanent union of two elements, like husband and wife, it is surely essential that one or other should be granted the lead. For many reasons, this part falls to the man. It is only when the civic organisation has emerged, as the ideal of unity, that husband and wife, without hurt to their own union, can resolve themselves into great equal and rival powers, holding a common relation to it as separate individuals. The premier consideration of family decorum involves the theoretical acceptance, by man or woman, of first and second places respectively. In the patriarchal family—and the matriarchate is now exceptional and belated—the second place is always taken by woman; but the emphasis of this announcement is in proportion to the resistance offered to its first promulgation. That is to say the law was formulated at the very birth of patriarchal institutions, when it sounded as if it were nothing more than a paradox. It is this fact, and not any desire to insult or humiliate women as such, that accounts for the strength of Eastern doctrines as to the pre-eminence of man. Semitic institutions, and especially the characteristic polygamy of Mussalman peoples, are a testimony to this enthusiasm for fatherhood at the moment of the rise of the patriarchate. To a fully individualised and civiced womanhood, the position of wife in a polygamous family, might well seem intolerable. Such an anomaly is only really compatible with the

passionate pursuit of renunciation as the rule of life, and with the thought of the son, rather than the husband, as the emotional refuge and support of woman. Polygamy though held permissible in India and China for the maintenance of the family, does not receive in either country that degree of sanction which appears to be accorded to it in Islam. It is at once the strength and the weakness of Islamic civilisation that it seems to realise itself almost entirely as a crystallisation of the patriarchal ideal, perhaps in contrast to the matriarchal races by whom early Semitic tribes were surrounded. In the spontaneous Islamic movement for progressive self-modification, which our time is witnessing, under the name of *Babism*, or *Behaism*, great stress is laid on the religious duty of educating and emancipating woman as an individual.

THE FAMILY IN CHINA.

China, though seemingly less dependent on the supernatural for the sources of her idealism than either India or Arabia appears to have an intellectual passion for the general good. She appreciates every form of self-sacrifice, for the good of others but is held back apparently, by her eminently rational and positive turn of mind, from those excesses of the ideal which are to be met with in India. She judges of the most generous impulse in the light of its practical application. As an example, her clear conception of the importance of perfect union between a wedded couple, never seems to have led her to the practice of child-marriage. The age of twenty for women, and thirty for men, is by her considered perfect for marrying.* Nor has any inherent objection ever been formulated in China, to the education of women. On the contrary, the National Canon of Biography ever since the last (?) century B.C., has always devoted a large section to eminent women, their education and their literary productions. Many famous plays and poems have been written by women. And, as a special case in point, it is interesting to note that one of the Dynastic Histories, left unfinished on the death of its author was brought to a worthy conclusion by his accomplished sister.†

* Martin.

† Prof. Giles, Lecturer at Columbia University.

The fact that a woman shares the titles of her husband, and receives with him ancestral honours, points in the same direction, of respect and courtesy to woman as an individual. We are accustomed to hear that filial piety is the central virtue of Chinese life, but it is essential that we should realise that this piety is paid to father *and mother*, not to either alone,—witness in itself to the sweetness and solidarity of family-life. I have heard a translation of a long Chinese poem on the discovery of the *vina*, or Oriental violin, in which we see a maiden sigh over her weaving, and finally rise from the loom and don man's attire, in order to ride forth, in place of her aged father, to the wars in the far north. It is on her way to the seat of action, that she comes across the instrument which is the soul of song, and sends it back to her father and mother, that its music may tell how her own heart sighs for them day and night! All writers seem to agree in admitting that the devotion of children to parents here extolled is fully equalled by the love of Chinese parents for their children.

The essential part of the ceremonies of ancestral worship must be performed, in a Chinese family, by the sons. Woman may assist, it seems. But can never replace man, in this office. In the year 1033, the Dowager-Empress, acting as Regent, as a protest against the exclusion of women, insisted on herself performing the state worship to the ancestors, rendered necessary by the advent of a comet. This bold innovation proved, however, merely exceptional. Again, the rule that a child shall be born in its *father's* house is one of unbending rigour, in spite of the great liberality with which women are often allowed, after marriage, to revisit the paternal roof.* These facts mark the memory of an energetic transition from Matriarchate to Patriarchate, which has failed nevertheless to obliterate all traces of the earlier. Chinese society ascribes the end of the Matriarchate, that is to say, the institution of marriage, to the mythical emperor Fou-hi, some two and a half millenniums before the Christian era. In confirmation of the tradition, this emperor himself is said to have been of virgin birth, that is to say, his mother was

unwedded, a common characteristic of the ancient Chinese saints and heroes.* A similar persistence of the memory of the Matriarchate, is seen in Southern China in the prevalence of the worship of goddesses, and notably of Kwan-Yin, Queen of Heaven. It should be said that throughout Asia, the worship of goddesses is vastly older than that of gods, and may be held one of the best means of studying the Matriarchate. The Chinese ideograph for clan-name is a compound of *woman* and *birth*, a distinct relic of the period when descent was reckoned through the mother. And finally, the persistence of matriarchal influence is seen, not only in the frequent political importance of the Dowager-Empress, or Queen-Mother, but also in humbler ranks of society, by the vigilance which seems to be exercised by the woman's family, and even by her native or ancestral village, over the treatment accorded to her in marriage. According to Dr. Arthur Smith, it is this which is effective in staying off divorce as long as possible, and in punishing cruelty or desertion. Thus the woman's kindred enjoy a remarkable unwritten power, as a sort of opposite contracting party in the treaty of marriage, and exercise a responsibility and care unexampled in Europe.

Nor is pure idealism altogether unrepresented in the life of Chinese women. This is seen in the tendency of girls to take the vow of virginity; in the respect felt for women who marry only once; and in the public honours accorded to such as, before sixty years of age, complete thirty years of faithful widowhood. Both Buddhism and Tao-ism include orders of nuns, amongst whom the Tao-ist communities are said at present to enjoy the greater social prestige. A regrettable feature of these ideals—which may play a part however in impelling Chinese society forward upon the exaltation of the civic life for women—is the fact that girls sometimes band themselves together, under a secret vow of suicide in common, if any of their number should be forced into marriage. Writers on the subject attribute this reverence for the idea of virginity to the percolation of Indian thought, into China, and such may possibly be its origin. But it is easy to understand that it might have arisen spontaneously, from these high

* Dr. Arthur Smith, *Village life in China*.

* Giles.

conceptions of womanly honour that are inseparable from the stability of patriarchal institutions, joined to that historic commemoration of the heroic women of the matriarchate which has already been mentioned.

THE FAMILY IN INDIA.

In India, as in China, the perpetuation of the family is regarded as the paramount duty of the individual to the commonwealth. There is a like desire for male posterity, made universal by a similar rule that only a son can offer the sacraments of the dead to the spirits of his forefathers. But the practice of adoption is very frequent, and the intervention of a priestly class, in the form of domestic chaplains, makes this element somewhat less central to the Hindu system than to the Chinese, amongst whom the father is also the celebrant.

As throughout Asia, the family is undivided, and in the vast households of this type, domestic matters are entirely in the governance of women. Servants are few, in the inner or women's apartments, and even women of rank and wealth give more time, and contribute more personal energy, to the tasks of cooking, nursing, and cleansing, than we should think appropriate. Child-marriage, which, though decreasing, is still more or less the representative custom, renders the initial relations of the young bride to her husband's people, somewhat like those of a Western girl to her first boarding-school. But it is not to be forgotten that the woman shares in the rank and titles of her husband, hence the path of her promotion to positions of honour and priority, is clearly marked out from the beginning. The advent of motherhood gives her an access of power, and this recognition culminates in the fact that in the absence of sons she is her husband's heir, and always the guardian of her children during their minority. As a widow, she has also the very important right of adoption. Personal property of a mother goes to her daughters.

Anything more beautiful than the life of the Indian home, as created and directed by Indian women, it would be difficult to conceive. But if there is one relation, or one position, on which above all others the

idealising energy of the people spends itself it is that of the wife. Here, according to Hindu ideas, is the very pivot of society and poetry. Marriage, in Hinduism, is a sacrament, and indissoluble. The notion of divorce is as impossible, as the remarriage of the widow is abhorrent. Even in Orthodox Hinduism, this last has been made legally possible, by the life and labours of the late Pundit Iswar Chunder Vidyasagar, an old Brahminical scholar, who was one of the stoutest champions of individual freedom, as he conceived of it that the world ever saw. But the common sentiment of the people remains as it was unaffected by the changed legal status of the widow. The one point that does undoubtedly make for a greater frequency of widow-remarriages, is the growing desire of young men for wives whose age promises maturity and companionship. A very pathetic advertisement lately, in one of the Calcutta dailies, set forth such a need on the part of a man of birth and position and added, "Not one farthing of dower will be required!" Probably this one social force alone will do more than any other to postpone the age of marriage, and ensure the worthy education of woman. It is part of the fact that Hinduism sees behind the individual the family, and behind the family society, that there is no excuse made for the sin of abandoning the husband, and deserting the burdens and responsibilities of wifehood. If one does this, the East never plays with the idea that she may have fled from the intolerable, but holds her gravely responsible for all the ensuing social confusion. There was indeed a movement of religious revivalism in the fifteenth century—a sort of Hindu Methodism—which asserted the right of woman as equal to that of man, to a life of religious celibacy. But ordinarily, any desertion of the family would be held to be unfaithfulness to it. And all the dreams of the Indian people centre in the thought of heroic purity and faith in wifehood.

There is a half-magical element in this attitude of Hindus towards women. As performers of ritual-worship they are regarded as second only to the professional Brahmin himself. I have even seen a temple served by a woman, during the temporary illness of her son, who was the priest! Our

prejudice, in favour of the exclusive sacramental efficacy of man, instinctive as it may seem to us, is probably due to Semitic influences. Even Rome had the Vestal Virgins! In the non-Brahminical community of Coorg, the whole ceremony of marriage is performed by women, and even amongst Brahmins themselves, the country over, an important part of the wedding rites is in their hands. A woman's blessing is everywhere considered more efficacious than a man's in preparing for a journey, or beginning an undertaking. Women are constituted spiritual directors, and receive the revenues and perform the duties, of a domestic chaplaincy, during the incumbent's minority, without the matter even exciting comment. A little boy is taught that whatever he may do to his brothers, to strike his sister would be sacrilege. A man is expected to love his mother above any other created being. And the happiness of women is supposed to bring fortune in its train. The woman-ruler finds a sentiment of awe and admiration waiting for her, which gives her an immense advantage over a man, in the competition for enduring fame. These facts are of course partly due to the intense piety and self-effacement of the lives led by women at large; but still more to the dim memory of a time when they were the matronarchs and protectors of the world. There is no free mixing of the sexes outside the family, in any one of the three great Asiatic societies—Chinese, Indian, or Islamic. But the degree of woman's cloistered seclusion varies considerably in different parts, being least in those provinces of India where the communal institutions of primitive society have been least interfered with by contact with Mohammedanism, and at its strictest, probably, amongst the Mussalman peoples.

THE ECONOMIC STANDING OF WOMAN IN THE EAST.

Even a cursory study of the position of woman is compelled to include some mention of her economic standing. In societies where the family furnishes her main career, she is generally of necessity in a position of dependence, either on father or husband. Amongst Hindus, this is mitigated by a *dot*, consisting of jewels, given at marriage and after. This property, once

given, becomes the woman's own, not to be touched even by her husband, and in case of widowhood, if there is no other fund, she is supposed to be able to sell it and live on the interest. Amongst Mohammedans, a dower is named, and deeds of settlement executed by the husband at marriage. It is said that every Mussalman cabman in Calcutta has undertaken to provide for his wife a dower of thousands of rupees. To pay this is obviously impossible, yet the institution is not meaningless. In case he wishes for divorce a man can be compelled to pay to the uttermost, and God Himself, it is said, will ask, on the Day of Judgment where is the amount that he left in default. It is easy to see how this is calculated to protect the wife. The custom gives point also to the beautiful story of Fatima, daughter of Mohammed and wife of Ali, who was asked by her father what dower she would wish named, and answered, "The salvation of every Mussalman!" Leaving her own future thus unprotected, in the risks of marriage, God Himself would not be able to refuse her dower on the day of Judgment.

I have not been able to discover what provision is made by the Chinese, for a woman, in case of a long and lonely widowhood. Doubtless, in China as in India, the most substantial part of her provision lies in the solidarity of the family as a whole. If her husband's relatives cannot support her, a woman falls back upon her own father or brothers. As long as either family exists, and is able to support her, she has an acknowledged place. If she have sons, both she and they must remain with the husband's people.

The whole East understands the need of a woman's having pin-money. In China, it is said, the proceeds of cotton-picking, and no doubt also what comes of the care of silk-worms; in India, such matters as the sale of milk, cattle and fruit; and among Mohammedans, eggs, chickens, and goats' milk, are all the perquisites of the mistress of the household. Like the French, the Eastern woman is often of an excessive thrift, and her power of saving, by the accumulation of small sums, is remarkable. That the women require, in the interests of the home itself, to have a store of their own, probably every man would admit. Of

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idealising energy of the people spends itself, it is that of the wife. Here, according to Hindu ideas, is the very pivot of society and poetry. Marriage, in Hinduism, is a sacrament, and indissoluble. The notion of divorce is as impossible, as the remarriage of the widow is abhorrent. Even in Orthodox Hinduism, this last has been made legally possible, by the life and labours of the late Pundit Iswar Chunder Vidyasagar, an old Brahminical scholar who was one of the stoutest champions of individual freedom, as he conceived of it that the world ever saw. But the common sentiment of the people remains as it was unaffected by the changed legal status of the widow. The one point that does undoubtedly make for a greater frequency of widow-remarriages, is the growing desire of young men for wives whose age promises maturity and companionship. A very pathetic advertisement lately, in one of the Calcutta dailies, set forth such a need on the part of a man of birth and position and added, "Not one farthing of dower will be required!" Probably this one social force alone will do more than any other, to postpone the age of marriage, and ensure the worthy education of woman. It is part of the fact that Hinduism sees behind the individual the family, and behind the family society, that there is no excuse made for the sin of abandoning the husband, and deserting the burdens and responsibilities of wifehood. If one does this, the East never plays with the idea that she may have fled from the intolerable, but holds her gravely responsible for all the ensuing social confusion. There was indeed a movement of religious revivalism in the fifteenth century—a sort of Hindu Methodism—which asserted the right of woman as equal to that of man, to a life of religious celibacy. But ordinarily, any desertion of the family would be held to be unfaithfulness to it. And all the dreams of the Indian people centre in the thought of heroic purity and faith in wifehood.

There is a half-magical element in this attitude of Hindus towards women. As performers of ritual-worship they are regarded as second only to the professional Brahmin himself. I have even seen a temple served by a woman, during the temporary illness of her son, who was the priest! Our

prejudice, in favour of the exclusive sacramental efficacy of man, instinctive as it may seem to us, is probably due to Semitic influences. Even Rome had the Vestal Virgins! In the non-Brahminical community of Coorg, the whole ceremony of marriage is performed by women, and even amongst Brahmins themselves, the country over, an important part of the wedding rites is in their hands. A woman's blessing is everywhere considered more efficacious than a man's in preparing for a journey, or beginning an undertaking. Women are constituted spiritual directors, and receive the revenues and perform the duties, of a domestic chaplaincy, during the incumbent's minority, without the matter even exciting comment. A little boy is taught that whatever he may do to his brothers, to strike his sister would be sacrilege. A man is expected to love his mother above any other created being. And the happiness of women is supposed to bring fortune in its train. The woman-ruler finds a sentiment of awe and admiration waiting for her, which gives her an immense advantage over a man, in the competition for enduring fame. These facts are of course partly due to the intense piety and self-effacement of the lives led by women at large; but still more to the dim memory of a time when they were the matrons and protectors of the world. There is no free mixing of the sexes outside the family, in any one of the three great Asiatic societies—Chinese, Indian, or Islamic. But the degree of woman's cloistered seclusion varies considerably in different parts, being least in those provinces of India where the communal institutions of primitive society have been least interfered with by contact with Mohammedanism, and at its strictest, probably, amongst the Mussalman peoples.

THE ECONOMIC STANDING OF WOMAN IN THE EAST.

Even a cursory study of the position of woman is compelled to include some mention of her economic standing. In societies where the family furnishes her main career, she is generally of necessity in a position of dependence, either on father or husband. Amongst Hindus, this is mitigated by a *dot*, consisting of jewels, given at marriage and after. This property, once

given, becomes the woman's own, not to be touched even by her husband, and in case of widowhood, if there is no other fund, she is supposed to be able to sell it and live on the interest. Amongst Mohammedans, a dower is named, and deeds of settlement executed by the husband at marriage. It is said that every Mussalman cabman in Calcutta has undertaken to provide for his wife a dower of thousands of rupees. To pay this is obviously impossible, yet the institution is not meaningless. In case he wishes for divorce a man can be compelled to pay to the uttermost, and God Himself, it is said, will ask, on the Day of Judgment where is the amount that he left in default. It is easy to see how this is calculated to protect the wife. The custom gives point also to the beautiful story of Fatima, daughter of Mohammed and wife of Ali, who was asked by her father what dower she would wish named, and answered, "The salvation of every Mussalman!" Leaving her own future thus unprotected, in the risks of marriage, God Himself would not be able to refuse her dower on the day of Judgment.

I have not been able to discover what provision is made by the Chinese, for a woman, in case of a long and lonely widowhood. Doubtless, in China as in India, the most substantial part of her provision lies in the solidarity of the family as a whole. If her husband's relatives cannot support her, a woman falls back upon her own father or brothers. As long as either family exists, and is able to support her, she has an acknowledged place. If she have sons both she and they must remain with the husband's people.

The whole East understands the need of a woman's having pin-money. In China, it is said, the proceeds of cotton-picking, and no doubt also what comes of the care of silk-worms; in India, such matters as the sale of milk, cattle and fruit; and among Mohammedans, eggs, chickens, and goats' milk, are all the perquisites of the mistress of the household. Like the French, the Eastern woman is often of an excessive thrift, and her power of saving, by the accumulation of small sums, is remarkable. That the women require, in the interests of the home itself, to have a store of their own probably every man would admit. Of

course where the circumstances of the family are of a grinding poverty, this cannot be

It must be understood that the present age, in the East even more than amongst ourselves, is one of economic transition. Fifty years ago, there, as a hundred and fifty years ago, amongst ourselves, the main occupation of all women, and especially of those of gentle birth, was spinning. I have met many a man of high education whose childhood was passed in dependence on the secret earnings of, say, a grandmother. Such a possibility no longer exists, and perhaps one of the saddest consequences, East and West, is the amount of unfruitful leisure that has taken its place. Instead of the old spinning and its kindred arts, Western woman, as we all know,—owing to the growth of luxury and loss of efficiency—has become still more dependent on her husband than she was. The main economic advance of woman among ourselves, lies in the striking-out of new professions and careers by unmarried women. This is not yet a factor of great importance in the East. In India, we have a few women doctors and writers; and a growing perception of the need of modern education, is raising up a class of teachers, who are training themselves to assist in the spread of instruction amongst women. Besides this, in a lower social class, the old household industries are giving place to the factory-organisation, and in many places woman is becoming a wage-earner. This change is, of course, accompanied by great economic instability, and by the pinch of poverty in all directions. It is one of the many phases of that substitution of civilisations which is now proceeding. This substitution is a terrible process to watch. It is full of suffering and penalties. Yet the East cannot be saved from it. All that service can attempt, is to secure that institutions shall not be transplanted without the ideals to which they stand related. Accepting these, it is possible that Eastern peoples may themselves be able to purify and redeem the new, transforming it to the long-known uses of their own evolution.

INCIPIENT DEVELOPMENTS.

India, it should be understood, is the headwater of Asiatic thought and idealism. In other countries we may meet with applications, there we find the idea itself. In India, the sanctity and sweetness of family-life have been raised to the rank of a great culture. Wifehood is a religion; motherhood a dream of perfection; and the pride and protectiveness of man are developed to a very high degree. The Ramayana—epic of the Indian home—boldly lays down the doctrine that a man, like a woman, should marry but once. "We are born once," said an Indian woman to me, with great haughtiness, "we die once. And likewise we are married once!" Whatever new developments may now lie before the woman-hood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consecration, into the new moulds of a wider knowledge and extended social formation.

Turning to the West, it would appear that the modern age has not unsealed any new springs of moral force for woman, in the direction of the family, though by initiating her, as woman, into the wider publicity and influence of the civic area, it has enormously increased the social importance of her continuing to drink undisturbed at the older sources of her character. The modern organisation, on the other hand, by bringing home to her stored and garnered maternal instinct, the spectacle of the wider sorrows and imperfections of the civic development, has undoubtedly opened to her a new world of responsibility and individuation. The woman of the East is already embarked on a course of self-transformation which can only end by endowing her with a full measure of civic and intellectual personality. Is it too much to hope that as she has been content to quaff from our wells, in this matter of the extension of the personal scope, so we might be glad to refresh ourselves at hers, and gain therefrom a renewed sense of the sanctity of the family, and particularly of the inviolability of marriage?

PROBLEMS OF THE DAY IN THE PERIODICALS OF THE MONTH

I.

COLOUR CONFLICT AND IMPERIAL FEDERATION.

FOR brutal frankness it would be impossible to excel Mr. James Edmond, who writes in the July "National Review" on "The Australian Fleet." Mr. Edmond is a typical Colonial of indifferent education, vulgar antecedents, and infinite conceit. His claims to be heard upon the subject on which he writes lie in the fact that he is the editor of perhaps the most jingoistic of the papers, the "*Sydney Bulletin*." He stands for what he calls a white Australia. Australia must be absolutely a white-man's country: no non-white peoples, whether they come from within or outside the British Empire, shall be permitted to poach on this preserve. The Australian fleet, when it comes into existence, "will be found, (when the day comes for defining the situation,) to exist, first, for the purpose of keeping Australia a white-man's country against all comers, and second, (only second) for the defence of the mostly coloured Empire." The Empire must be for Australia and not Australia for the Empire. The real imperial unity can only be racial unity, and in view of it, even the German conquest of England would, the writer asserts, "be quite a minor evil compared with a great influx of our allegedly peaceful and loyal coloured fellow-subjects from India, or from anywhere else."

"In fact, if German conquest were the only visible safeguard against such an influx, it might even be welcomed. One country talks much of the Flag, the other thinks mostly of the Race. The Flag is calico, or some other form of soft goods; the Race is alive, and it is flesh and blood. The Flag connotes our fellow subject who may be a fetish worshipper or a tree-dweller, the Race implies a widely different relationship."

THE TWO IMPERIAL IDEALS.

There are two ideals of Empire in England: one liberal and rational, the other

narrow and jingoistic. The former looks forward to a time when the British Empire will be a federation of free communities of different colours and races, and will form thus, the first step towards the realisation of the poet's dream of a universal human federation. The other hopes to work out a closer union between the white dominions through the consolidation of their economic and political interests in a common work and privilege of exploiting and keeping in perpetual subjection the non-white peoples, constituting the present British Empire. The Australian Imperialist of the type of Mr. Edmond, belongs to this second class. If Imperial federation means a federation of the white colonies only, he is in favour of the idea, but if a really Imperial Parliament, with power to deal with really Imperial affairs all over the Empire, were to be vested with "the authority to decide that the coloured fellow subject has just as much right as a white citizen to move freely and settle freely throughout the Empire, then no good Australian would dream for a moment of being represented in it." And if this ideal of an Imperial Federation gains force, and the coloured subjects of the Empire are granted the full rights of Imperial citizenship, then an Australian fleet, forming part of the Imperial navy, under the command of an Imperial Government entertaining such ideas, would have no use for the Australian people. "It is better to have no ships at all than to have them and place them in the hands of an enemy, and this would, most unfortunately, be a case of putting them in the hands of an enemy."

"The White Australia idea is not a political theory. It is a gospel. It counts for more than religion for more than the flag, because the flag waves over all kinds of races, for more than the Empire, for the Empire is mostly black, or brown, or yellow: is largely heathen, largely polygamous, partly cannibal. Some of it is married to its deceased wife's sister, which may not be objectionable, but a huge proportion of it still believes at its heart in the burning alive of its deceased

brother's widow, and that is wholly reprehensible. In fact, the White Australia doctrine is based on the necessity for choosing between national existence or national suicide. Australia is so far from Europe and North America, and is so close to Asia, that if it opened its gates it could easily get a hundred coloured immigrants for one white—not the Kaffir variety of coloured immigrant, but a kind which is capable of competing in all kinds of skilled craftsmanship. Supposing this influx set in, the country's present working class would disappear for exactly the same reason which has prevented any white working class appearing in India, Burmah, or Ceylon. Probably it would be found, as in the Indian dominions, that a white ruling caste of about half a million folk would fulfil all requirements. That would mean the vanishment of nearly nine-tenths of the present white population. And with this new arrangement of things, a wonderful dream would pass like the smoke of yesterday's cigar.

THE IMPOSSIBILITY OF THE SITUATION.

But we shall be doing an injustice to the writer of this strong plea for a white Empire, if we do not recognise that he himself is fully aware of the endless complexities and the hopeless contradictions of the present situation in regard to Britain's Imperial possessions and policy. If the Empire is to be retained as essentially a white-man's empire, the coloured subject must be vigorously kept "in his place." In the first place, it must be recognised as suicidal to teach him the language of his masters, and thus enable him "to read Mill on *Liberty*, and to study the histories of Cromwell and Washington, and to assimilate the political doctrine that there should be no taxation without representation." But he will have to be starved, not only intellectually, but physically also. "Sanitation and all manner of improvements, which are making the coloured subjects of the British Empire so numerous, that when the time comes to argue the point with them, the argument will be a very difficult one,"—all these must be stopped. Nor would this alone solve the difficulty. Great Britain, Mr. Edmond points out, "is the home of missionary enterprise, and its missionaries are addicted to teaching the coloured races that all men are equal in the sight of God, and when the coloured man really learns that he is equal in the sight of God, he will certainly wonder why he should not also be equal in the sight of Herbert Henry Asquith, Prime Minister and First Lord of the Treasury, who is admittedly a personage of less

importance than God." So missionary enterprise also must be stopped. Something more yet must be done. Recent British policy in regard to Asiatic powers like China and Japan will have to be reversed. Great Britain has been extremely foolish in recognising Japan as her equal, whether she could help it, is a question that does not trouble this writer. Britain's apparently benevolent interest in China, which is striving for the status of a great world-power, her open approval of the establishment of the Russian Duma, the Persian and Turkish Parliaments and the movement towards representative institutions in China, while she herself persists in continuing to be the only great Asiatic power which denies its subjects any real Parliamentary control over their own destinies—all these are proofs of the policy of listless drift which has all along been pursued in the management of the Empire. "The position," Mr. Edmond declares, "is anomalous to-day, and it threatens to become impossible tomorrow."

When the process of education has gone far enough this great Empire—mostly black, or brown, or yellow mostly non-Christian, largely polygamous, and adorned here and there with a thin fringe of cannibalism—is likely to be confronted with some serious demands on the part of its more advanced coloured inhabitants. They will probably ask for a share in the government of the Empire, which demand, as the granting of it would amount to a wholesale transfer of the control of the Empire, will certainly be refused. They will assuredly ask for some real (not merely nominal) system of Home Rule, and as that would be a laying of the axe to the very root of British supremacy, there will be another refusal. They will probably demand that they shall have the same right as the Englishman to travel freely and settle freely throughout the Empire and this matter may be complicated by a similar demand from any independent Asiatic power, which feels strong enough to raise that question, and which considers that Britain is weak enough, through foreign complications elsewhere, to allow of the question being raised. This last is a matter which would not seriously affect the British Isles. Consequently, the British Government, while utterly scorning the theoretical right of its coloured inhabitants to local self-government, and to a share in the control of an Empire which mainly consists of him and his kind, has professed most serious and pious scruples about depriving him of his right to invade Australia or any other of the over-sea dominions which may suit his fancy. It was only with great difficulty that Australia secured the privilege of keeping itself white, and even now, it is not allowed to adopt an honest, straightforward policy of exclusion, but has to achieve its purpose by devious ways. It was told that it was impossible to allow any direct or avowed infringement of the sacred principle that all British subjects are

equal. This attitude, in view of the denial of Parliamentary rights and privileges to the vast majority of British subjects, seemed to Australia one of the most humorous hypocrisies in history, but the day was inopportune for mentioning the fact.

Still, it appears, that a time will almost certainly come, when one of two courses must be adopted.

- (1) The White Australia policy must go, or
- (2) It must be explained, once and for all, to the coloured man who makes up the great mass of the Empire that he is an inferior being (he is already treated as one) and will never be anything else. And the same matter must be expounded to Britain's coloured friends and allies outside the Empire.

INDIA AND THE EMPIRE.

India occupies a peculiar position in the British Empire, and whatever men like James Edmond may feel or say, the future of this Empire lies not with the dominions, as the self-governing white colonies are now called, but with India. Australia, whatever Mr. Edmond might say to the contrary, is not in a position to defend herself against any foreign enemy. Considering her close proximity to China and Japan, with whom her rivalry will gradually be the keenest, in case of any conflict with either of these powers, even help from the mother country can only come after the earlier weeks of the struggle are over. If any ready help goes to Australia in her hour of need, it must go from India alone. The same, to a large extent, is true also of certain portions of Britain's African Empire. And India's resources in men are the largest within the present British Empire. Not only from a military point of view, but also, equally, from the view-point of the industry and commerce of the Empire, India occupies a supremely important position in it. Australia has almost endless agricultural and industrial possibilities. The same is true, also, of Canada. They may produce, but where are the consumers? The self-governing dominions, unless properly fused with India as organic parts of a great imperial federation, will find themselves too helpless, both physically and economically to maintain their freedom or advance their industry and commerce. These are considerations which find no place in Colonial jingoism of the type of James Edmond. Compared to his plea, for a white Australia, the view presented by His Highness the Aga Khan in the same number of the "National Review" is infinitely more statesmanlike. His Highness puts in a plea for

Mr. Gokhale's Compulsory Primary Education Bill, in this article. It could not be expected that with the details of His Highness's argument, everybody will find it possible to agree. He has said many things in this article which may be open to serious criticism. But there is great force in his concluding statement regarding India's position in the Empire. I quote it below.

It is to this, and from this, development of India as part of an Imperial whole, that we must look for the means of strengthening her and the Empire at one and the same time. For India must remain one of the pillars of the British Empire—and a most important pillar, because she is to-day the Empire's largest potential market, and the greatest reservoir of man-power within the limits of British heritage. * * * * The British Empire has, perhaps, 56,000,000 of white men, but these are scattered in four continents—strategically a bad position. Canada could be absorbed by the United States, South Africa overrun and Australia attacked before sufficient help from the Mother Country could reach them. Yet India could put troops into South Africa as quickly as they could be sent from England, she could land soldiers in Australia long before England could do so; and forces from India could reach Western Canada almost as soon as from England.

But can India be depended upon if the policy of exclusion and contempt enunciated by the Colonial jingos, be followed? Even so cautious a public man as the Aga Khan practically says no. He, therefore, pleads for "the cement of self-interest, the amalgam of an identity of fate," such as will "compel the constituent portions of the Empire to work for the defence of all parts."

It is only from the realisations of this identity of interests that Great Britain can remain the foremost of States, for by herself, she has not sufficient population to defend her vast commerce and Empire.

II.

THE CONFLICT OF COLOUR*

I would, however, recommend those who want to have a clear grasp of the great inter-racial problem that is slowly but surely coming to the front in our time, through the renewed impact of the West upon the East, to read this interesting volume. The author, Mr. Putnam Weale, has a close acquaintance with current Asiatic politics, and has written some excellent books upon the general problem

* *The conflict of Colour.* Being a detailed examination of racial problems throughout the world, with special reference to the English-speaking peoples—By B. I. Putnam Weale. Macmillan and Co., London

of the conflict between Europe and Asia, both in what is called the Near and the Far East. In the volume before us, he brings together a mass of information, showing the seriousness of the inter-racial situation that is developing in the modern world. He points out "the disconcerting fact that the white world is far weaker than the coloured world; and not only weaker in numbers but far more divided against itself—because of the historical influence of the European doctrine of force—than is the coloured world." And the gravity of the situation, he tries to prove first and foremost of all by giving summaries of population based on the latest statistics. These figures are extremely interesting and instructive also, and I quote them below.

EUROPE AND ASIA.

A COMPARISON OF POPULATIONS

White—Europe		
(1)	Russia	150,000,000
(2)	Germany	63,000,000
(3)	Austro-Hungary	49,000,000
(4)	Great Britain	45,000,000
(5)	France	39,000,000
(6)	Italy	36,000,000
(7)	Spain	20,000,000
(8)	Belgium	7,500,000
(9)	Roumania	6,500,000
(10)	Portugal	6,000,000
(11)	Netherlands	6,500,000
(12)	Sweden	5,500,000
(13)	Bulgaria	4,000,000
(14)	Switzerland	3,500,000
(15)	Turkey (Non-Mahomedan pop.)	3,000,000
(16)	Norway	2,500,000
(17)	Denmark	2,500,000
(18)	Servia	2,500,000
(19)	Greece	2,500,000
(20)	Montenegro	250,000
TOTAL		454,750,000
Coloured—Asia		
(1)	China and Dependencies	450,000,000
(2)	India and Dependencies	310,000,000
(3)	Japan and Dependencies	65,000,000
(4)	Dutch East Indies	38,000,000
(5)	Turkey in Asia	25,000,000
(6)	Persia	10,000,000
(7)	Indo-China	20,000,000
(8)	Siam	8,000,000
(9)	Afghanistan and Himalayan States	10,000,000
(10)	Phillipines	8,000,000
(11)	Malay States	1,000,000
(12)	Borneo and other small islands	2,000,000
TOTAL		947,000,000

And Mr. Weale contends that this being the relative numerical positions of the

White and the non-White races of the present world, the Asiatics outnumber the Europeans by two to one; "and since there is reason to believe that the population of Asia is now growing much more rapidly than the population of Europe, it seems clear that the passage of each decade will emphasise more and more this remarkable discrepancy between the two rivals."

Those who talk so glibly of White domination of the world, like Mr. James Edmond of the *Sydney Bulletin*, do not seem to either know or note these ugly figures, ugly from the European jingo point of view. But there is at the back of it perhaps the consciousness that numbers do not count in these matters. They did not count in the past; if they did then Europe would not be in the position she already occupies today in regard to the non-White races of the world. But generalisations of this kind drawn from the experiences of the past centuries are invalid in our time. The White man is steadily losing his old superiority over the non-White in both scientific acquisition and army-organisation. Japan has proved the possibilities of the non-White in these respects. And Japan is by no means better fitted, either intellectually or morally or physically than the other great races of Asia. Modern inventions are no longer the exclusive possessions of the White man. And as time passes even his slight predominance will be gone, except where it may be possibly maintained by unjust and irritating political restrictions. These restrictions will apply, however, only to those portions of the non-White regions that are under the complete political subjection of the White nations. And in these regions Mr. Weale points out, the proportion of the White to the non-White populations is even poorer. In Africa there are only a million and a half of Whites as against 140 millions of non-Whites; and Africa is practically under the White man's domination to-day. In the British Empire there are, even excluding Egypt, over 400 millions of non-Whites and only between 55 to 65 millions of Whites: the proportion being almost seven non-Whites to one White. The Colour Problem, therefore, is a more vital problem to Great Britain than to any other Power.

I have not the time today, nor I am afraid would you be able in the present issue of

the *Modern Review* to spare the space, for a detailed consideration of the way that Mr. Weale handles this complex question. I may return to him some other time. I will here only quote the last three paragraphs of his somewhat remarkable book. Perhaps it will encourage some of my readers to get the book and read it for themselves; it will give them a much larger idea of the kind of patriotism needed today to help the solution of this great and vital world-problem than they are likely to find in any other book.

The final question which we may now ask is, what may be the ulterior projects of British statesmanship? Do they really expect that the British Empire, like the Roman Empire, is destined to drift quietly out of existence because the shadow of former power is held as the substance, or do they aspire to something a degree more noble? In other words, is there any definite goal ahead? or is it simply the policy of the ancient Chinese which is being pursued, the policy of building great walls to ward off evils, to keep them at arm's length, rather than go out and meet and defeat them? Candour forces the confession that it is this procrastination which seems to have become the avowed foreign policy of the British Government.

Yet such a policy is wholly unnecessary. The local autonomy which the Great Dominions all possess—and which India should soon win—not only postulates the rise of local spheres of influence, but demands that every effort should be made to develop such a division of responsibilities with the utmost possible speed. It is responsibility, and the menace which

always underlies great responsibility, which is the sole connecting link between partners in national affairs as it is between partners in private affairs. Canada, Australia, South Africa, India, New Zealand,—each has a definite role to play. Where the waters impose a restraint, powerful local fleets to ride the water—become necessities—not coast guard fleets, but deep sea fleets, and where land meets land, there must forces be prepared to march. That this devolution, the first principle in world politics, has been long perceived is a commonplace, but the admission has only been made in a tentative and hesitating manner which leaves open the possibility of a return to more primitive methods and seems to be qualified with that inherent British distrust of everything that has been sanctified by centuries of custom.

The continent of America is a self-contained and isolated continent, the continent of Europe, save for Russia, is a water-locked continent. So long as England holds the key to this second continent, the problems of the outer world—the world of colour—will be worked out largely regardless of what the continent of Europe may think, and largely uninfluenced by the continent of America, save where a powerful sentiment may demand intervention. Before this position is materially changed, many years must pass. Restated then, the problem of colour becomes finally an almost British problem—a problem the solution of which really contains the future solution of the question of the British Empire. Let every English democracy understand this, let them press forward the solution as their common sense may ordain. It is at last quite certain that the question of colour is the rock on which the Empire must split, or on which may be builded the greatest edifice the world has ever seen.

N. H. D.

THE DEATH OF A STAR

(FROM THE BENGALI OF RABINDRANATH TAGORE)

From the depth of Heaven above,
Into the dark ocean below,
Plunged a star,
While afar,
The countless stars, speechless gazed,
Amazed.—
This speck of light, but now among them,
Is in one single little moment gone.
To where on the floor of the deep,
There sleep
A thousand stars, who sorrow-urged,
Troubles' end in self-destruction sought,
And bought
Rest—with glory for e'er extinct

The pain of laughter made him sore,
Nothing more.
With heavy heart, in that land of mirth,
Smiling, he wandered from eve to dawn,
—Alone.
Thus laughter's flame with burning might
Fiercely bright
Consumed the star in a blaze of light
Compelled to sing a song,
Not his own,
Forced to speak in a tongue
To him unknown,

With an aching pain and void at heart
He leaves the glittering shore, and braves
The dark solitude beneath the waves.

And you other stars, all the while,
Why ask you with your mocking smile,
'What is it to us? will his loss
Make our lustre less bright than it was?'
Not gaily to shine did he yearn,
But himself in silence obscure

To immure
He was in that starry poem.
But a letter,—by self effaced
Erased,
Behind him he has left no trace,
No sign to mark the vacant place,
Mock not—but give him mercy's grace,

It sinks! It sinks! There sinks a star!

In the dark sea!

In the deep night!

In endless space!

Oh heart mine! Dost thou also long
By that dead star to sleep in peace?

In the dark sea!

In the deep night!

In endless space!

L. PALIT.

THE PROBLEM OF RACE EQUALITY

BY G. SPILLER.

Hon. Organizer of the Universal Races Congress.

"Backward" does not necessarily mean "inferior."
—Ratzel.

IT is generally conceded that we should be considerate to all races of men regardless of their capacities; but there is equal agreement, and rightly so, that we should be considerate to domesticated animals, for instance. Here, then, is our dilemma, for the most considerate of men, if he is sane, will not treat his horse exactly as he treats his compatriot, e.g., he will not expect both of them to converse, to reflect, to fashion and to obey the laws. Accordingly, considerate actions have to be adopted to the nature of the being we have dealings with, and if some races of men should prove to be very decidedly inferior to other races in inherited capacity, it is evident that they would have to be treated apart to a very considerable degree, being excluded, perhaps, from all important functions in the community. This, of course, would not preclude our loving them tenderly and doing everything which conduced to their welfare.

Now, since it is hotly contended that "the negro is not a human being at all, but merely a different form of ox or ass, and is, therefore, only entitled to such kindness as a merciful man shows to all his cattle," and since this is as warmly contested by the negroes and other races concerned, it becomes a vital matter to grapple with the problem of race equality. Especially is this important because many races are actually being treated, or even mal-treated, as inferiors, without any strong presumption in favor of the alleged race-inferiority. If to this be added the all-too-ready tendency to regard other races than our own as "inferior races," and to force these into becoming our hewers of wood and drawers of water, it is manifest that there is urgent

need for some light to be thrown on the subject.

Moreover, if the brotherhood of man is to become a reality, as poets and prophets have fondly dreamed, and if the great nations of the world, irrespective of race, are to create a World Tribunal and a World Parliament, it is indispensable that the leading varieties of mankind shall be proved substantially equals. A parliament composed of human beings very widely differing in capacity is a palpable absurdity only realisable in *Alice in Wonderland*. Firmin, seeing the bearing of this, wisely remarks, "Les races, se reconnaissant égales, pourront se respecter et s'aimer" (*De l'Egalité des Races Humaines*, 1885, p. 659).

However, we need not include in our problem every tribe and race whatsoever, but only the vast aggregate of mankind, say, China, Japan, Turkey, Persia, India, Egypt, Siam, the Negro, the American Indian, the Philippino, the Malay, the Maori, and the fair-white and dark-white races. These constitute, perhaps, nine-tenths of the human race. If an insignificant people here and there, say the Veddahs or the Andamanese, the Hottentots or the Dyaks, should be shown to be unquestionably inferior, this would constitute no grave inter-racial problem. The rare exception would prove the rule, and the broad rule would make the reality of the rare exception doubtful.

A century ago the issue we are discussing might have been very difficult of approach. Our knowledge of other races was then a negligible quantity, and of most of the important races we had no compelling evidence of higher aptitudes. This is altered now. We know almost intimately the various great peoples, and fortunately there exists today a common standard by which we can measure them at least in one

respect. This standard is supplied by the University. As a mere matter of theory it is conceivable that not one non-Caucasian should be capable of graduating at a University, and it is even possible to conceive that a number of peoples should not be able to force their way through the elementary school. The data, however, favour no such conclusion, for individuals of all the select races which we have mentioned above have graduated in modern Universities and in diverse subjects." To appreciate this statement, especially in the light of disparaging remarks to the effect that the facial angle of certain races more nearly approaches that of apes than that of Caucasians, we must remember that not a solitary ape has yet been known to have reached the stage of being able to pass the entrance examination to an infant school or kindergarten. We must agree with Ratzel, who says, "There is only one species of man; the variations are numerous, but do not go deep."

An objector might argue that the academic member of an inferior race is a shining exception, a freak of nature, and that from his feat nothing can be deduced regarding the average capacity of his race. This theoretical objection can be disposed of in various ways. We might meet it with the irresistible contention that no member of any species departs far from the average, for else a lioness could give birth to a tiger. Or we might, what is more satisfactory, test the objection by the data to hand. For example, of the ten million Negroes in the United States, many are said to be lawyers as well as surgeons and physicians, several thousand have graduated in Universities,† hundreds of thousands ply trades or have acquired property, and a few, such as Dr. Booker Washington and Prof. DuBois, are recognised as men of distinction‡. Nor is

even this a fair statement of the case. The Negro population of the United States is despised if not downtrodden, largely deprived of elementary education, and lacking, therefore, generally wealth and the corresponding opportunities for culture. Manifestly, if we assumed that the Negro race ceased to be thus severely handicapped, the possible number of university graduates among them would materially increase. There remains alone the academic argument that under equal conditions the white race might show a greater proportion of professors or graduates, but the figures are wanting to decide this. Suffice it that we can not speak of exceptions where thousands of graduates are involved.

A final objection might be raised relating to the absence of great men among the Negroes of the United States. They have produced no Shakespeare, no Beethoven, no Plato. Which is perfectly true; but neither have the teeming millions of the white race of America produced one such towering giant through the centuries. Moreover, the time of the recognition of great men appears to be from about the age of fifty onwards, and altogether only a little over forty years have passed since slavery was abolished in the United States.

Needless to say, what is stated in the preceding paragraphs regarding the capacities of the Negro race—which, according to Sir Harry Johnston, embraces some 150,000,000 souls—holds with increased force of the great Oriental peoples, who can point to complex civilisations and to illustrious sons and daughters.†

We must now examine the contention that man is more than intellect, and that while the various races may be possibly

a luminous and comprehensive introduction to philosophy. A West Indian of immaculate Negro descent, Dr. Th. Scholes, has issued two excellent treatises on the races question. The Hon. John Mensa Sarbah, a West African, has written with conspicuous ability on the Fanti National Constitution. Many other works of equal worth composed by negroes, exist.

* It might be said that many of the so-called Negro graduates are not full blacks. Since, however, very many of them are, the argument remains unaffected. It should also be noted that "coloured" people are treated precisely as if they were full-blooded.

† "I consider that your propositions could be abundantly supported by instances taken from India", writes a Civil Servant who occupied for many years a responsible post in India.

* Certain inquiries at European universities where Asiatic and African students are to be found, tend to show that there is no good reason for thinking that they possess less ability than European students.

† See Prof. W. G. B. DuBois's searching volume, *The College-bred Negro*.

‡ M. Firmin, a Haitian, a full-blooded Negro, I am informed, has written a highly learned and remarkably judicious and elegant work on the Equality of the Human Races. Another Haitian, of humble and pure descent, but who later became President of the Republic of Haiti, General Legitime, has composed

equal on the whole as regards *intelligence*, they differ much in *enterprise*, *morals* and *beauty*.

Enterprise is a vague term to define. So far as the qualities of the warrior are in question, these appear to be universal. The Greeks, the Romans, and the Carthaginians were certainly bold and daring. The Egyptians, the Persians, and the Hebrews fought intrepidly. The Middle Ages found Christians, Turks, and Huns,—accomplished in the fine art of massacre. Gustav Adolf of Sweden, Frederick the Great, Napoleon. Wellington, splendidly led superb armies. Japan recently showed the world what matchless fighting stuff is to be found in the Far East. And so-called savage tribes—north, south, east and west—appear to be no whit behind in the matter of dauntless bravery.

War, however, is supposed to offer a powerful stimulus, and it is argued that where the stimulus is gentle, it finds some races responding and not others. Inveterate idleness is thus stated to distinguish most non-European races. The Hon. James S. Sherman, Vice-President of the United States, well grasps this nettle. "The [American] Indian," he says, "is naturally indolent, naturally slothful, naturally untidy; he works because he has to work, and *primarily he does not differ altogether from the white man in that respect*. Mr. Valentin, this morning, very vividly pictured what the Indians were. He said, as you remember, that some drink, some work and some did not, some saved their money, some provided for their families, and some went to jail. Still *I would like to know what single white community in this whole land of ours that description does not cover?*" (Report of the Twenty-Seventh Annual Meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples, October 20—22, 1909, pp. 80-81.—Italics are ours.) Vice-President Sherman gives here the happy despatch to a very common fallacy. Man requires an appropriate stimulus to spur him to action whether it be of the warrior, the hunter, the shepherd, the peasant, the tradesman or the scholar, and West and East are at one in this respect. The inhabitants of China and Japan are world-famed for their industriousness, and the populations of Turkey, Persia, and India are also busy bees in the mass,

Similarly the Negro and the American Indian in the United States are falling into the habit of what is called work in the West, and primitive peoples generally are as active as the circumstances demand.

Fearlessness and industry may not form dividing lines between the races; but what of such attributes as initiative, inventiveness, progress? Historians inform us that in Dante's time the Western methods of agriculture were still those of the Ancient Romans, and they further show us that the red-haired Teutons about the beginning of our era, while possessing themselves a civilisation of a most rudimentary character, exhibited no desire to emulate the dark-white civilised Romans with whom they came into contact. Should we, then, be justified in concluding from such facts that the European races in general and the Teutonic race in particular are unprogressive races? Or does this not suggest that complex social conditions determine whether a race shall be pushful, empire-building, inventive, progressive? So far as modern warfare is concerned, Japan ranges now admittedly with great Western Powers, and in industry and in science this Eastern nation is also taking its place in the front rank. Yesterday, as it were, despotic rule was supposed to hall-mark the East, to-day representative government is clamoured for in the few Oriental countries where it does not exist already. This, too, merely repeats the story of Europe's recent emergence from an autocratic régime. Taking further into consideration the imposing ancient civilisation of Egypt and Babylon, Persia and Phœnicia, and more especially the magnificent civilisation of China which is responsible for innumerable inventions and discoveries of the highest order, and bearing in mind that every country in the East is at present remodelling its civilisation on Western lines, it is reasonable to suggest that, so far as the spirit of enterprise is concerned, the various races of mankind may be said to be, broadly speaking, on an equality.

We must now examine another momentous factor, *the moral factor*. A few decades ago, due partly to unavoidable ignorance and partly to racial and religious prejudice, it was thought that moralities was a monopoly of the West. Bret Harte's Ah-Sin was the typical Chinese; cruelty and prevarica-

tion were alleged to be the special prerogative of the Mohammedan, the less developed types of men were head-hunters, cannibals, and shameless; and self-respect and respect for others were iridescent virtues only to be encountered in the Central Europe and the United States. Now, however, that we possess the beautiful Sacred Books of the East in translation, this view has lost almost every vestige of justification, for much in the Chinese, Hindu, Persian, Hebrew, and even Egyptian and Babylonian classics is of the profoundest ethical significance.

Coming to *moral practice*, travellers of unimpeachable repute have taught us that love of family and country, devotion to friends, succour of those in distress, are not virtues characteristic of any one particular race. Concerning the Chinese the distinguished English missionary and scholar, Dr. Legge, says in a Present-Day Tract—

"Take the Chinese people as a whole and there is much about them to like and even to admire. They are cheerful, temperate, industrious, and kindly, and in these respects they will bear a comparison, perhaps a favourable comparison, with the masses of our own population. I found those of them who had any position in society for the most part faithful to their engagements and true to their word. I thought of them better, both morally and socially, when I left them, than when I first went among them, more than 30 years before."

And such passages abound in modern works, not only in regard to the doyen of the nations but in regard to most non-European peoples.*

Lastly, that there is little to choose in regard to *physique*, a glance at any good modern collection of fair-sized ethnographical photographs will show. It was the old drawings, little more than naïve caricatures, and later the photographs of hideous exceptions, which supplied us with those types of other races that suggest startling race distinctions. Michelet and others have dwelt on the beauty of Haitians, and Firmin, with apparent good reason, thinks that the classic type of beauty is closely bound up with a high state of civilisation, a remark which Schneider (*Die Naturvölker*, 1885) endorses. Privation and affluence,

refinement and degradation, leave their traces on uncivilised and civilised alike.

We are, then, under the necessity of concluding that an impartial investigator would be inclined to look upon the various important peoples of the world as, to all intents and purposes, essentially equals in intellect, enterprise, morality, and physique.

Race prejudice forms a species belonging to a flourishing genus. Prejudices innumerable exist based on callousness, ignorance, misunderstanding, economic rivalry, and, above all, on the fact that our customs are dear to us, but appear ridiculous and perverse to all who do not sympathetically study them. Nation looks down on nation, class on class, religion on religion, sex on sex, and race on race. It is a melancholy spectacle which imaginative insight into the lives and conditions of others should remove.

Considering that the number of race characteristics is legion, it would be embarrassing to assert that they possess a deeper meaning. Every small tribe seems to be the happy possessor of a little army of special characteristics, and one ethnologist actually speaks of five hundred tribes to be found in a radius of as many miles in a certain locality. The American Indians are said to be related to the Tartars, whilst possessing very distinct common traits; and each of the at-present recognised great racial divisions is equally capable of subdivision, and equally merges by degrees into the others. Again, we hear of red-haired, yellow-haired, fair-haired, brown-haired, and black-haired peoples, and we read of frizzly hair, woolly hair, silken hair, as well as of a few tufts of hair on the head in some tribes, and trains of hair trailing on the ground in others. Peoples differ in average height from less than four feet to over six feet. Some of these have very small and others very large eyes, and length of limbs varies considerably. The bodies of some few tribes are richly covered with hair, while others are practically devoid of it. The variations in colour of skin, from pink to yellow, reddish-brown and black-brown, are very conspicuous, and the so-called Caucasian type alone embraces the fair Scandinavian, the dusky Italian, the dark Hindu, and the almost dark Fellah. Noses, lips, chins, cheek-bones, jaws,

* "Among the cleanest—physically and morally—men that I have known have been some of African descent" (Prof. B. G. Wilder, *The Brain of the American Negro*, 1909). See also the chapter on the truthfulness of the Hindus in Max Müller's *What Can India Teach Us?*

8. (a) Each race might with advantage study the customs and civilizations of other races, even those it thinks be lowliest ones, for the definite purpose of improving its own customs and civilization. (b) Unostentatious conduct generally and respect for the customs of other races, provided these are not morally objectionable, should be recommended to all who come in passing or permanent contact with members of other races.

9. (a) It would be well to collect accounts of any experiments on a considerable scale, past or present, showing the successful uplifting of relatively backward

races by the application of purely humane methods (b) also any cases of colonisation or opening of a country achieved by the same methods. (c) and such methods might be applied universally in our dealings with other races.

10. The Congress might effectively (a) carry out its objects of encouraging better relations between East and West by encouraging or carrying out, among others, the above proposals, and more particularly (b) by encouraging the formation of an association designed to promote inter-racial amity.

COMMENT AND CRITICISM

N.B.—Contributors to this section are requested kindly to make their observations as brief as practicable, as there is always great pressure on our space.

We cannot as a rule give to any single contributor more than two pages. A page in small type contains 1200 words approximately.

Suffragette and Feminism.

May I be permitted to make a few remarks on Dr. Coomaraswamy's article in your May issue? I do not think he realizes that most women are feminists and in what their feminism consists. I am a suffragist and I find myself a feminist because I am a feminist. Every day that I become more feminist, I find more reason for Woman Suffrage. And this is the case, anyhow, with all my women friends. If I were asked what being a feminist, in regard to women's suffrage, meant, I should say "bringing ideals into politics"—but if you asked me for further definitions, I should want to write a book, and you would probably not want to publish it as a serial for the next two years! But I would refer your readers who may be interested in feminism, to a lady doctor's pamphlet, "Under the Surface", by L. Martindale, M.D., B.S. (London), where they will find some cogent reasons for the feminism which is behind the suffrage movement, and to Olive Schreiner's "Woman and Labour." I am convinced that the often unconscious manliness of the modern woman is nothing but a phase—pressed upon her by circumstances of life, over which, until she gets political freedom, she has no control. That ugly type of manly-minded woman is a false growth, like the womanly man of these days—though, oddly enough, a "womanly man" does not sound so bad. May be, amid the confusion of changing times, men are learning more tenderness, and women, more outward strength. Surely some ideal is growing through it all.

I believe that a true Indian nationalist movement cannot be anti-Western, any more than that the true woman's movement is against man. India needs the West, and the West needs India. That India should be true India—there I am in full agreement with Dr. Coomaraswamy. But it is difficult to lay down any rule as what being true to deepest conscience at any given time may mean. In India's case, it need not necessarily mean going against the West—it might even mean a closer study of real Western culture

and ideals—but it does most certainly mean rejecting everything unbeautiful, in West or in East. It and when the West in India is also true to its inner conscience, then we must have a wedding of souls, for which it is surely worthwhile to suffer, on both sides, difficulties in the making. It is something in the nature of weddings of souls for the good of states, that the feminists are seeking, too. Co-operation, sympathy, love, between different peoples—as Eastern and Western—as between different sexes, is the highest ideal upon which we can set our hearts. It is spiritual. Anything less than this would be unworthy of woman, who is now fighting for the right—which God gave her a long time ago, but which she and man, like children playing with a pearl on the seashore, have lost in the waves—the right to co-operate with man in seeking for the spiritual, and in making the Kingdom of Heaven come on earth. I assure Dr. Coomaraswamy that the suffragists seek economic independence of man. Has he read Mrs. Gilman's "Woman and Economics"? That book voices the beliefs of the vast majority. Woman is fighting for love, motherhood, and honour, in the West to-day. She may not know how she is fighting—she may not be fully aware of the problems that she will have to face when she has the tool suddenly placed in her hands—the vote—and is asked to formulate her ideal in practical politics, but she is fighting, nevertheless, in the presence of England and out of them, for these three feminine things, love, motherhood, and honour. She can never find them any more until she has political freedom, and can exercise it in the cause of justice to the weak.

Now if woman is struggling not to be feminine in a degraded sense, as she has been often in the past but to be Divine-Feminine, to be man's companion and not man's slave, it seems to me that we in India, also, struggling, not to be in some respect slave to the West, but its mate and its beloved, the modern woman is (in her deepest and unuttered heart) fighting for the right of motherhood, for India, for the right of spirituality, then the woman movement is a feminist movement, and the Indian

a nationalist. For who could think of a real India as unspiritual, of spirituality as exclusive?"

Dr. Coomaraswamy, Herr Weininger, and religious ascetics have stumbled in metaphysics on the question of woman and *moksha*. To say that women, as women, have no souls, but that "they have souls in so far as they rise above sex, in so far, that is, that their mentality is essentially masculine," is a contradiction in terms. "Masculine" is sex. The male ascetics have invented some stories, out of fear of their masculinity, perhaps? The Buddhist nuns, in so far as they held these unnatural sex-doctrines, were foolish women. The only way for man or for woman to find the soul is to forget *both* sexes! "In Heaven they are neither married nor given in marriage," said One who was Mother-Father. It is not in any philosophic sense "ultimately true" that the supreme Object of Wisdom or of Devotion is masculine, any more than feminine. It is "That", "It",—not "He" or "She", unless, as in the Kenopanishad, we are dealing with only one of Its aspects—in this case, the Feminine. How superb and indispensable She is, is brought out in those wonderful verses, where the very gods themselves are proved incapable of recognising Brahman without the help of Uma's vision. Herr Weininger's philosophy is youthful. It is harder for woman than for man to attain to *moksha*, certainly. But this is not because the woman-nature is less divine than man's, but because the woman-function attaches her by its nature more to earth. (Woman-function is not only child-bearing and house-duty, these are training for it. But to write about that, Mr Editor, would take another book!) If woman's function attaches her to earth, then all the more reason to worship, and not to deny, the soul in the woman's body, which, by its sacrifice, makes earth-life endurable, and brings *moksha* within reach for its mate.

"The neutral motherhood-dreading sex" is not a product of the vast majority of women's own willing. It is a product of numerous harsh and anti-maternal social conditions which women are fighting to get the vote, in order to change. My mother has taught me that silence, especially when dealing with children and with men, is often a wise course! (Perhaps I ought not to have let out this secret!) The feminists may be quiet outside—but oh, they talk behind shut doors! Mrs. Pankhurst was once asked at a meeting what women would do when they got the vote. She answered "Give us the vote *first*, and we'll tell you what we'll do *after*!" To which my friend Dr. Coomaraswamy will probably say "Amen".

London,

MAUD MACCARTHY.

June 14th, 1911.

The Universal Races Congress.

Sir,—it would be difficult to say too strongly how earnestly I deprecate the remarks made by E. Willis in your last issue, on the meeting to be held in London this month, under the name of the Universal Races Congress. However just his strictures may be, on the opinions of individuals, it must be remembered that the whole scheme is the result of a suggestion thrown out by that undoubted friend of all humanity, Dr. Felix Adler. It is in fact largely inspired by a particularly warm and hopeful feeling towards the Orient in especial. One of the great desires of the promoters is to give Eastern thinkers a place in the

councils of nations, which they may find it not unworthy of their ancestral culture to occupy and use. In view of intentions so excellent and generous, it comes with a singularly bad grace that an Indian paper should be the first to criticise in an adverse sense the knowledge and views of the Committee!

With regard to the name of a particular contributor it would be impossible to award high praise to the tact and discretion of E. Willis, in putting matters so personal into cold type, nor can one imagine that the scholar named will feel any great gratitude to your contributor for so doubtful a compliment. Besides, one had always understood that discussions in Committee were considered amongst persons of honour, as of a more or less confidential character! It must surely have been some very strong motive which led E. Willis to overlook this fact! And most people will probably feel that this particular bit of gossip tends rather to prove the contrary of the writer's contention. We can hardly blame a body of foreigners that they have a less intimate knowledge than our own, of the great lights of our society. It is surely sufficiently to their credit to be able to say that when they were informed, they acted immediately upon their new-found knowledge.

But the serious indictment made by your correspondent deals with the alleged prejudice of the Congress Committee against race, and their prepossession in favour of environment, as a factor in the evolution of civilisation. When I read this complaint, my astonishment was great. Is it possible that your contributor so little understands current controversy as to make this a grievance? Let me make a brief statement of the facts, as I understand them. Throughout Europe, the privileged nations, in order to confirm and perpetuate the world's present political inequalities, have been labouring hard to create a new science of ethnology, *pseudo*-ethnology. According to this, all that ever was done, was done somehow or other by the strain of the white man's blood and without that blood was not anything done that was done. Even Sir George Birdwood, writing the other day on the Chipawan Brahmins, betrayed his own admiration for them, along with the characteristic preconception by the exquisitely funny suggestion that Norwegian longships might have landed the remote ancestors of that breed somewhere about the year 1000 B.C. presumably!—on the shores of the Malabar Coast, hence their admirable daring and public spirit. This is only a trifling instance of the way in which the idea of race is being used at present, to the disadvantage of all non-dominant peoples. Hints are daily thrown out that the Japanese, being successful in certain ways, must have a strain of European blood. In actual fact, it is of course probable that civilisation as a whole is almost entirely the work of comparatively dark-skinned peoples. Julius Caesar was probably a good deal nearer in colour to the modern Bengali, than to John Smith. But this is forgotten. It is first assumed that the whole of Europe is simply an extension of Manchester or Birmingham, and then all the achievements of man throughout the ages are claimed for that Europe.

In opposition to this, an attempt is now being made to show the importance of environment in determining civilisation, and even if this idea were being seriously overdone, still it would be to your benefit, as Orientals, to see that it had a fair hearing. Those who stand for the importance of environment, are really, under

this name, striving to reach the unity of humanity. And it is certainly not for us at the present moment to say them nay. It is not uniformity of physical type that they are considering. The talk about the wool of the negro, the snub nose of the Mongolian, and the rest, if honest, is childish. What is actually at stake is equality of attainment, and the potentiality of man. And if any of us doubt the sacredness of the cause, let us ponder for a while on the fact that many of the greatest legislative enactments of Napoleon were anticipated by Toussaint L'Ouverture, the great Negro hero!

The Asiatic tends to be hypnotised by race the European, equally fascinated by the country and the national unit, has, in the past, ignored it too much. Perhaps it is a natural retribution that his first essay at giving it due importance should be a somewhat grotesque misapplication. In any case, it is for you, if I may say so, to do justice to the new idea of environment. The truth will ultimately doubtless be admitted to lie in a blending of the two, but in the meantime your success in the great battle of our time, educational enfranchisement, depends upon your beating off the field current nonsense about dominant races. A momentary political importance is purely accidental, and transient. All honour to the attempt now being made by the Universal Races Congress and its promoters, to bring about a recognition of this fact!

FRIENDLY EUROPEAN.

July 13, 1911.

"Emigration to America,—a Rejoinder."

The belated though by no means brief counterblast to my insignificant article in your issue for November, 1910 from a brother in America, came as a surprise and is still somewhat of a puzzle to me. Mr. Das does me the honour of declaring the article as mere bombast, but none dare deny that his attack is magnificent bombardment of a blundering foe. The pity is that he forgets that we are friends, and not foes, as will be seen from the tone of this reply.

Apart from the many wrong suppositions made by Mr. Das in his first paragraph and the uncharitable aspersions on my humble self by him and his comrades, I find that there are more points in which we agree than those where we differ. As a matter of fact, he supports many of my statements. The difference between us seems evidently to be that I look at things as they were and came to the conclusion that under the circumstances, emigration was fraught with danger and difficulty, whereas Mr. Das maintains that "if the Hindus did not come here 'to make money and go back home,' if they gave off their turbans, cut their long hair and shaved off their beard, (strange restrictions for a land that boasts of freedom!), if they were not 'blind religious fanatics by birth' (which, please mark, is much harsher language than implied in my phrase 'ignorant labourers'), if some of them did not go to the excess of drunkenness," if these and sundry other drawbacks did not exist, the Hindus would be desirable immigrants indeed. But though the racial and colour bar is not so strict against us now, as in the days, of the 'depression' and the 'yellow peril,' when starvation and ignominy stared us in the face, the other factors of the problem remain on a par. To do him credit

my critic has the candour to call a halt to further immigration for at least two years (why only two?), "For," says he, "new arrivals will generally run the risk of being sent back by hook or by crook, and most of all by the 'hookworm' crank, the latest scare of the Immigration Bureau of San Francisco. They have found that almost every Hindu has 'hookworm' disease. If he satisfies all other conditions, he is likely to catch the 'hookworm' and is sent back along with those supposedly dangerous contagion-spreading germs. If they persist in coming at present the anti-Asiatics will more bitterly agitate; and it will not take very long for the American Congress to pass a law for the total exclusion of the Hindus." And for this stroke of ill-fortune and the 'tremendous amount of harm' done thereby, we shall have to thank not the men who, deeming discretion to be the better part of valour, sounded the note of caution and warning 'why emigrate!' but those who advocate that 'more of us must emigrate to the United States of America and obviously take delight in belabouring their countrymen who out of a sense of duty take on themselves the thankful task of telling unpleasant truths to 'over-enthusiastic' adventurers. If to day Mr. Das thinks it incumbent on him to prevent immigration for some years, although 'vitally concerned' in its increase, I may be excused for having thought likewise nine months back, when things were an aspect of gloom and dismay specially for the Sikhs.

As for the students, those who were in the States during 1907-8, will testify that 'for one who succeeded in supporting himself, a dozen suffered defeat and anguish.' I personally know of several instances in which young Hindus were driven to distressing straits and dangerous resolves. It is possible that considerable improvement has taken place since then and may be more so in the West than in the East of America, where it was my privilege (though 'highly educated') to be a student, a labourer and on one or two occasions, even a social and religious lecturer.

It appears to me that Mr. Das simply found in my article an excuse ready at hand to ventilate some of his own peculiar views. In doing so, he however launches into rather slippery ground. For instance when he advocates permanent settlement of Hindus in America, along with their women-folk, this is hardly consistent with the warning uttered by him in the same breath that the Hindus should not go out at all for some years. It would be strange indeed if 'the American people had very little objection against us' if we inflicted our presence on them for a lifetime, when even a few years' stay is regarded intolerable. Even if our countrymen were allowed to stay for an indefinite period, it would not be worth while for a large number to do so, without possessing the full rights of a naturalized citizen, which the Americans are not likely to grant us in a hurry. Nay,—they seem determined to shut their doors against all Indians, unless we ourselves create a favourable impression by sending much better specimens of our race. The prestige of the early immigrants has, slowly but surely, been lowered by some thoughtless students and by not a few imprudent workmen who followed in their wake.

My view of the situation is that "Indians, like other Orientals, will be tolerated in America only as temporary sojourners and only thus can they do the utmost practical good to themselves and their country."

I might go so far as to say that if things are really as rosy as described by Mr. Das, now that the financial panic and the political scare are over, let us do it wholesale and be done with it. Let the better class of our young men go out in larger numbers than hitherto to American Universities and factories, with the consent of the Indian and American governments, and if possible, under the auspices of a responsible organization with branches in both countries. These societies should be sufficiently strong to secure employment and good treatment for the immigrants, to succour them in their need, to save them from evil company and 'vile' civilization, in one word, to guide them along wholesome lines, so that on their return, they might be an object of pride and a power for good to the land of their birth.

Adversity has its uses and pitiable indeed would be the people who could not put up and wade through a certain amount of suffering and sorrow without repining, but there is no harm in providing safe-guards against a rainy day, there is no honour in needlessly running headlong into ruin. All honour to the few who battle manfully against hatred and hardship in a strange land! If we warn others not to follow their bold example at particular inauspicious periods, let not the suggestion make them doubt our sincere desire to advance their welfare and our earnest wish to smooth things for them.

SHIV NARAYAN.

NOTE BY THE EDITOR.—In this connection a passage in Mr. Sudhindra Bose's article in this number may be read with advantage.

"The Contemptible Bengali."

Sir,—While sympathising with much that you said in your last issue, about the desirability of an Indian president, whenever possible, for the Congress, your note on this subject seemed to me so unnecessarily strong, that I trust you will allow a word of protest, regarding a method that does not seem characteristic of the *Modern Review*. There is no question as to the appropriateness of any honour that can be paid to Mr. Gandhi in this present year. But this fact need not make us suspicious of other good friends, merely because they are foreigners. There is nothing very recondite about the Indian national cause, nothing that any decent man of any race anywhere ought to find it difficult to support. Moreover, even if there were, it is a well-known fact that a growing national sentiment, in an hour of national crisis, can assimilate any number of foreigners and their services. There has been no great war fought in any country that has not had its foreign recruits, sometimes of much importance. If the Congress has this year elected a foreign president, is it not open to us to believe that this can be made into all the better an opportunity for doing honour to the redoubtable champion of Indian rights in South Africa?

It is, however, the paragraph which succeeded this notice in your Editorial Notes of last week, to which, Sir, I would more specially draw your attention. If the quotation had been made by Mr. Ramsay Macdonald in the spirit which you assume, I should absolutely agree with you that forgiveness would be impossible. The suggestion is one to which honour itself would forbid the very thought of pardon. But to myself it appeared to have been made from exactly

the opposite standpoint. The interesting old Rajput, Sir Pratap Singh, is supposed to have said that Bengal depended for both honour and honesty on the strong arm of the British police. Within a few hours of the English withdrawal there would be neither rupees nor virgins left in Bengal. Obviously, the moral here pointed by the European visitor was Sir Pratap Singh's own extraordinary political ineptitude! No English soldier, of any rank, under parallel circumstances, would have been the fool to make such a statement, and to make it in public too, even if he believed it! The question of its truth or untruth is not to be discussed by any sane man, but the deeper lesson, of the utter harmlessness of a people whose highest courage and military potentiality are combined, under present conditions, with this degree of political empty-headedness,—Ah, that has its interest and significance for the European reader! Nor can we blame Mr. Ramsay Macdonald for including in his book so telling a point.

To take the matter, Mr. Editor, as you yourself did, is, I am convinced, to give it a seriousness and import which no one expected less than its teller. To take it as it was intended to be taken, makes it of value to us, as well as to the Briton.

Yours etc.

INTERESTED READER

NOTE BY THE EDITOR.

The foregoing communication comments on two "Notes" in our July number. Let us take them separately.

We have no hesitation in accepting as true all that our correspondent says regarding "Presidentship of the Congress." But this does not in any way oblige us to recede from the main position we took up in our "Note." We still think that there has been no occasion to go out of the circle of Indians in search of a President. When, however, "Interested Reader," or whose literary judgment we have great respect, says that our Note was unnecessarily strong, we must admit that possibly we were unconsciously led to import more warmth into the discussion than was justifiable.

One paragraph of our "Note" did injustice, we think, to human, and therefore, English capacity,—and this is a conclusion which we arrived at before receiving the above communication. The paragraph ran—

"We may also ask, is it possible for an Englishman to give utterance to a really sincere (and when we say so we do not accuse any man of conscious insincerity) and inspiring Indian National Ideal?"

A negative answer was implied in the above. That was wrong. It is possible for a foreigner, even if he be an Englishman, to formulate such an Ideal, if he be sufficiently well-informed regarding India and possesses a truly liberal and sympathetic imagination.

Regarding our Note "The contemptible Bengali again," we do not think we should be justified in sticking to a worse interpretation when a better and more charitable one,—one more in keeping with Mr. Ramsay Macdonald's well-known friendliness to Bengalis—is forthcoming. "Interested Reader," whose identity we are not permitted to disclose, is far better able to judge of the meaning and spirit of a piece of English than we are. We, therefore, no longer accuse Mr. Macdonald of unfriendliness to the Bengalis or of bad taste and manners. But we are sorry that we still think that he was not well-advised

in printing the passage which we criticised last month. We also think that he made a mistake, both historically and in spirit, in taking Sir Pratap as either an exponent or an embodiment of the spirit of Chitor. But to do him justice, let us again quote from his book, "The Awakening of India."

"The first Rajput Chief I met, the well-known Sir Pratap Singh, of whom so many romantic tales are told, was deploring the fact that the hand of age was upon him, that there was no chance of another war, and that the probability therefore was that he would have to die on a bed. Pax Britannica was nothing to him except an evidence that the Golden Age had passed. He was praying to be allowed to lead his polo team against the Bengal politicians, and was promising to do the necessary damage with the handles of the clubs. It is he who is supposed to have said that within a few hours of the British withdrawal from India there would not be a rupee or a virgin left in Bengal—or something to that effect. He is a son in spirit of one of those famous Rajput heroes who, finding himself dying, sent to Lanza, Prince of Multan, begging as a last favour "the gift of battle." When the prince agreed, Rawal's "soul was rejoiced. He performed his ablutions, worshipped the gods, bestowed charity, and withdrew his thoughts from the world." Two or three days under the same roof as Sir Pratap made me understand the spirit of Chitor.

"Whoever comes to India and does not sit down on the plain below Chitor with a history at his elbow and a plan on his lap, and then go up the hill—on an elephant if possible—to the ruined temples, palaces, bazaars, tanks, and the still almost perfect towers, might as well have stayed at home. What man has read Tod's story of Chitor without feeling something of a hero himself? As a tale of the finest chivalry it should be in our school books. My friends are dinning into my ears that there is no India. I do not know, but Chitor gives me something to go upon." Pp. 24—26.

Two things seem to us clear from the above extract,—(1) that the author admires Chitor, and (2) that he takes Sir Pratap as an exponent or an embodiment of the spirit of Chitor. But Sir Pratap belongs to Jodhpur, not Chitor, and the sons of Chitor who have made her immortal were never braggarts or sycophants; and they were chivalrous enough not to insult even those whom they thought weak or cowardly.

As to Sir Pratap's contemptuous reference to Bengal politicians he does not perhaps know that the Moslems

and their Rajput generals did not find Bengal the easiest province to conquer and that in recent years Bengal has not shown less genuine courage than any other province of India. It is easy to be insolent to those who cannot injure one. But has Sir Pratap the courage to address even one word of justifiable criticism or protest to any of those who can make or unmake him?

We are sorry Mr. Macdonald did not discover that what Sir Pratap "is supposed to have said" is a dirty invention of some base Indians meant to please their masters which adds relish to the vulgar tale talk or other gossip of a certain class of foreigners. If any proof were needed of our assertion, Mr. W. T. Stead has furnished it in the June number (p. 590) of *The Review of Reviews*. He says—

[IF THE ENGLISH LEFT INDIA.]

"In a charming story of a Sikh of Sikhs in the June *Cornhill*, Major G. F. MacMunn incidentally mentions what this Sikh officer said to him.—

"Pah, Bengal!" quoth he, "if the English leave the country, we would see to it that there be neither a merchant nor a virgin left in Bengal in a month." From which saying, again, I saw why India needs the English, chatter the B. A.'s never so wisely. The good English must keep the peace for the millions who cannot keep it for themselves.

The opinion of two Afghan brothers was also taken. One said—

"Ho! ho! Sahib," laughed he. "What should we do, eh? I will tell you. Afzul here, and young Wali Dad, who is with his regiment, we should raise fifty of our own and our fathers' retainers, Ahzais and Gandapurs, and we should ride straight for Bikaner." "Ah," said I in my ignorance, "why for Bikaner?" "Because," said my friend the benevolent magistrate, "in Bikaner city all the rich Hindu merchants keep their treasure." "Yes, indeed," said the cavalry brother, "and the Hindu *bannah* women are the finest in India." And once again I saw clear that a country of conflicting races and religions needs a rule that has at its back the drawn sword and the galloper gun.

So this beast of a Sikh officer is "a Sikh of Sikhs." What have true Sikhs to say to this?

Sir Pratap will note that what he is supposed to have said of the Bengalis, the Afghans are reported to have said of the Rajputs. We hope he will appreciate the compliment.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

She Buildeth Her House: by Will Levington Comfort. F. B. Lippincot Company. Philadelphia and London. 1911.

We have already reviewed this new American writer's first novel, 'Routledge Rides Alone,' in these

pages. The present volume is his second venture into the field of fiction. The plot is simple. Paul Linster, a beautiful girl of twenty-eight, of a highly refined and delicately sensitive temperament, used to earn her living in New York by reviewing books to a periodical edited by Reifferschied, the strong, silent man, full of genuine kindness for every honest worker

on his staff, whose good word was valued by every important literary man in the country. A man named Dr. Bellingham posing as a psychic healer, but who was really a sensual egotist and an occultist whose aim was to prolong his own life by drawing his vitality from fresh and untapped sources of energy, specially healthy and strongsouled young girls, came in her way and tried to victimise her by controlling her thought and will and drawing her in sympathy towards him. At the same time her mind came under the influence of a brilliant new author whose wisdom and spirituality as revealed in his book which she had reviewed appealed strongly to her imagination, and she started correspondence with him. One day she happened to learn from her fellow-lodger Selma Cross, the actress, that Quentin Charter, the author alluded to above, had been addicted to drink and had relations with her some years ago. This so shocked her that she fled from her erstwhile 'ideal man' to the island of Saint Pierre in the Carribean Sea, whither she was directed by the thought of a holy Catholic priest named Father Fontanel of whom Quentia Charter had written very highly in one of his letters to her. There both Bellingham and Charter followed her, and within a few days a great eruption of the volcano Mont Pelee annihilated the little town with Dr. Bellingham, but Charter hid in a well with Paula (whom he had met in the island and learnt to admire without as yet knowing her identity) and both were miraculously saved. It was at St. Pierre that Paula had regained her trust in the reformed Quentin, a man of strong emotions, 'a giant with wolves pulling at his thighs and angels lifting his arms' as Father Fontanel put it, and in whom the angels had finally become victorious, and within the well, in the midst of a mighty cataclysm of nature, Paula whispered her first love-notes to her mate. They returned to New York and got married, and Paula entered her new home in one of the Western States.

The finest descriptive chapters in the book are those which deal with the weaning of Charter the dipsomaniac from his drink habit and the eruption of Mont Pelee. This style is intensely forceful and condensed, abounding in scientific illustrations and Americanisms. Certain subsidiary characters are well drawn, such as Selma Cross the actress, Peter Stock the Pittsburgh millionaire, Reifferschied the Editor, and Father Fontanel the Catholic priest, in whom the passions were so thoroughly subdued that his countenance beamed with a heavenly radiance; and the three main characters, Paula Linster, Quentin Charter and Dr. Bellingham have been depicted with consummate ability. The subtle and corrosive influence of a certain type of hypnotists and mental magicians on civilised feminine minds has been very skilfully delineated. The central theme is the eternal battle between the flesh and the spirit, between Ormuzd and Ahriman, and the one feature of the book which specially appeals to us Orientals is the author's reverence for the mystic East and its philosophy. His hero is almost a Vedantin, whose soul, after the subjugation of his lower self, is in tune with the Infinite. The author believes in re-incarnation, and also in the mortification of the flesh in the matter of food, drink and reproductive energy as the *sine qua non* for the evolution of the soul. There is a refreshing breath of spirituality in this writer's works, and this is no small praise to one who belongs to a country where material-

ism is believed to be rampant. As a work of fiction the book is invigorating and wholesome, and acts as a tonic on the shattered nerves of the reader whose brain has been stuffed with 'sex problems' of the modern fashionable novelists. The get up of the book as it might be expected, excellent.

P.

Cooking Stove—Economic and Hygienic. More specially for invalid cooking, by I. M. Mullick, M.A., M.D. Pp. 32

It is the reprint of a lecture delivered at the Calcutta Medical Club. Dr. Mullick proves scientifically that steam-cooking is in many respects superior to boiling. In the latter, the substance boiled loses nearly a fourth of its nourishment in the water and almost all its soluble salts, thereby rendering the thing not only poor in nourishment and salt, but also insipid and tasteless. Moreover the water in which the thing is boiled contains many foreign substances which affect considerably the composition and taste of the food cooked therein. Cooking in steam has none of these disadvantages. Cooking is more thorough, softer and both hygienic and economic. The first desideratum which is the primary one in this connection, is a stove which will cook nicely, with the least waste of material and fuel and save time and trouble on the part of the operator. And such a stove ("Ic-mic" cooker) has been invented by Dr. Mullick himself, the principle being "Steam-Cooking with air jacket insulation."

Little Boys' Own Book. The Direct Method in English, by B. Anumananda, Superintendent, Little Boys' Own School, Calcutta (41-1 Durga Charan Mitter's Street). Pp. 50. Price six annas.

This book has been written for the guidance of teachers in teaching English by the Direct Method. The lessons are the result of actual experience gained in the class room and the author has tried to graduate the lessons carefully. The 'Note' and the 'Hints for Teachers' given in the Introduction, as well as the footnotes, are all useful. The book may be conveniently used by our teachers.

The Philosophy of Mathematics, by Carcherla Srinivasa Rau, F.T.S. Pp. 44. Price 8 annas.

The title is a misnomer. It has nothing to do with Mathematics or its Philosophy. The author is candid enough to say that he is not "well versed either in Mathematics or in Vedanta", yet he has ventured to write a book on the Vedanta on a Mathematical basis. The work is a perfect Babel and we have not been able to appreciate its worth.

The Gospel of Guru Nanak, by Professor T. L. Vaswani, M.A., (Annual Address on the occasion of the 38th Anniversary of the Karachi New Dispensation Brahma Samaj, 4th Feb. 1911). Pp. 14

The 'Gospe' is inspiring and should be widely read. *Gayatri, by P. T. Srinivas Iyengar, published by Messrs. Higginbotham & Co., Madras Pp. 18. Price 4 annas.*

It is a 'historico-critical study of the Gayatri.' The author is no respecter of persons; he has proceeded to his work fearlessly and without any bias. The pamphlet is worth reading and will repay perusal.

4 *Lecture on Manual Training* by Herbert W. Green, Organising Instructor of Manual Training to the Travancore Government. Pp. 12.

In this pamphlet, the author explains the aim and chief purpose for which Manual Training should be introduced into our schools.

The Religion of the Future (Pratapharan Sinha Booklets) by Babu Hemendranath Sinha, B.A., Pp. 47. Price 4 annas. (To be had of Premananda, Jogananda and Jnanananda Sinha, 7111 Simla Street, Calcutta).

The sub-title of the book is 'an out-look for higher Hinduism.' The ideas of the author are very liberal.

Elementary Education by Mr. A. P. Patro, B.A. R.L. Published by Messrs G. A. Natesan & Co., Madras. Pp. 51.

The author is an advocate of free and compulsory Primary Education. He says that the history of elementary education in all civilized countries, discloses the fact that without compulsion the education of the masses cannot be advanced. So in India also compulsion will be necessary. But "it is not intended that full effect should be given at once. The possibilities of expansion should be provided. Cautious experiments should be made in specified centres." The author has made a careful study of the subject and has exposed the fallacious arguments of the opponents of free primary education. His suggestions are practical.

Plane Trigonometry (strictly according to the syllabus presented by the Indian Universities) by Babu Lalit Kumar Ghosh, M.A., Senior Professor of Mathematics, B. N. College, Bankipur. Pp. 27. Price Re 1-8.

The book under review is an attempt at simplifying the study of Trigonometry. The articles have been clearly and carefully explained. The most important feature of the work is the insertion of a chapter on graphs. The author has explained fully how to construct graphs of Trigonometrical functions and how to obtain the solutions of Trigonometrical equations graphically.

It will prove useful to those for whom it is intended.

Child Marriage. Pp. 9.

It contains poems on (i) The Dawn, (ii) The Child Wife, (iii) The Pardanashin and (iv) the Widow or a sacrifice at the altar of custom, by A. Christina Albers.

Leprosy and its Treatment by Pandit Kriparam Sarma, Third Edition. To be had of the author, 8, Nandi Bagan Lane, Salkia, Howrah. Pp. 231.

Pandit Kriparam has been, of late, much talked of in newspapers and is considered in some circles to be a leprosy expert. He has cured some cases of leprosy of the worst type; but still he is looked upon with suspicion even by many liberal minded persons. And why? It is not wholly due to the jealousy of the medical profession; Pandit Kriparam himself is partly to blame. If he is a philanthropist, why does he not publish his formulas? We want clinical cases—the symptoms of each case and the medicines prescribed. Dr. Lukis was once requested to examine a patient of Pandit Kriparam's and to express his opinion as to the nature of the disease. But he did not like to be

mixed up with any experiment with secret remedies. He was perfectly justified in declining to examine the case. No one likes to be made a cat's paw of, moreover he could not encourage what he considered to be quackery.

The Pandit's father also kept the composition of his prescriptions secret. The Pandit himself writes, "When the proposal for starting a Leper Asylum (at Hyderabad) was going on between my father and Dr. Lawrie, the latter insisted that before he could agree to put the patients in charge of my father he must see his prescriptions. To this my father declined and the negotiations with Dr. Lawrie fell through" p. 37. In this matter the Pandit has followed his father's example. When Colonel Hendley, Inspector General of Civil Hospitals, Bengal, wrote to him to say "If you like me to have your alleged cure tested in the Leper Asylums under my control would you be so good as to furnish me with full details of its nature and its exact composition?"—he replied—"There are eighteen forms of leprosy, and one medicine certainly does not suit for all. Besides, some of the ingredients of my medicines are deadly poisons and I dare not entrust them with inexperienced hands." Colonel Hendley could not be entrusted with the composition on the plea that some of the ingredients were deadly poisons.

When Dr. Drury, the then principal of the Medical College, was asked why the services of Pandit Kriparam were not being utilized, he said that nothing could be done unless and until the Pandit's treatment was fully known to him and other medical men. "So here again"—writes the Pandit, "the same question arose as between Dr. Lawrie of Hyderabad and my revered father, and also as stated in the letter of Colonel Hendley to me." p. 59.

If this is not dealing with 'secret medicines' we do not know what 'dealing with secret medicines' means.

In the third edition of the book under review, the Pandit says—"The charge against me that I treat with secret medicines is quite baseless. I have no objection in giving out some of my prescriptions in treating the first Belgachia case, if it serves any useful purpose to the public." For internal use he used to give to the patient a mixture of 32 drugs. He gives, indeed, the names of these drugs—but we are still in the dark as to the proportion of these drugs and to the dose of the mixture. People are not satisfied with evasive answers. We want its full details and exact composition as well as the symptoms calling for that medicine.

If he cannot make up his mind to be frank with the medical profession, we can have no sympathy for his scheme. He may have been doing a lot of good to the people but that is not serving the cause of medical science.

The book reads more like self-advertisement than a treatise on Leprosy and its treatment.

MAHES CH. GHOSA.

The Aims of Indian Art The Influence of Greek or Indian art: Indian Drawings Selected Examples of Indian art. By A. K. Coomaraswamy, D.Sc.

In their beautiful covers of grey-blue and tussore, with their equal, but hidden, beauty of paper, type and margins, these four notable contributions to the study of Indian art lie on my book-table.

In *The Aims of Indian Art*, Dr. Coomaraswamy has tried to build up a conception of Indian ideals of

art as from the inside, and very beautiful and attractive are the words in which his essay is couched. His first object is the characteristically Oriental one of exalting meditation to its true place as the source of effort. First, the artist must see the mental vision. His drawing must be an attempt to put on paper the thing he sees within his mind. Such pictures come only too easily to the great painter. "Could he but control his mental vision, define and hold it! But 'fickle is the mind, forward, forgetful, and stiff, I deem it as hard to check as is the wind', yet 'by constant labour and passionlessness' it may be held, and this concentration of mental vision has been, from long ago, the very method of the Indian religion, and the control of 'thought its ideal of worship.'" The author emphasises this point by a very apt and clear quotation from the *Sukranitisara* of Shukracharya.

"In order that the form of an image may be brought fully and clearly before the mind, the image-maker should meditate, and his success will be in proportion to his meditation. No other way—not indeed seeing the object itself—will achieve his purpose."

"For realism that represents keenness of memory picture, and strength of imagination, there is room in all art, duly restrained, it is so much added power. But realism which is of the nature of imitation, of an object actually seen at the time of painting, is quite antipathetic to imagination, and finds no place in the ideal of Indian art," says the author himself.

The rest of this short but admirable essay deals with symbolism, pattern, tradition, formality of beauty, and two of the great religious symbols of Indian creating, namely the Nataraja of the South, and the seated Buddha of the North. It points out that living art must always be both national and religious. And it ends with the words

"When a living Indian culture arises out of the wreck of the past and the struggle of the present, a new tradition will be born, and new vision find expression in the language of form and colour, no less than in that of words and rhythm. The people to whom the great conceptions came are still the Indian people and when life is strong in them again, strong also will be their art. It may well be that the fruit of a deeper national life, a wider culture, and a profounder love, will be an art greater than any of the past. We stand in relation both to past and future; in the past we made the present, the future we are moulding now, and our duty to this future, is that we should enrich, not destroy, the inheritance that is not India's alone, but the inheritance of all humanity."

In *The Influence of Greek on Indian Art*, we have a Paper read at the Copenhagen Congress of Orientalists in 1908. It is an eloquent and convincing attempt to expound the reasons for thinking that the image had an origin in India, independent of Greece. The first and most important of these reasons, according to Dr. Coomaraswamy, lies in the essential difference of purpose and intention between the Greek and the Indian impulses in image-making. The Greek desires to represent man himself. He finds in the beauty of the human form the highest vision of beauty that he can imagine or conceive. To the Indian, on the other hand, even the human form is only beautiful because of what it symbolises and conveys. Its glory is a wholly transcendental glory. That statue-making for decorative purposes occurred in early and pre-Hellenised Indian art is seen at

Barhat and Sanchi*. The absence of images proper from these works does not prove that contemporary images were not made, since it would be in complete accordance with later Indian religious custom, to make those images of impermanent materials.

Again, much that we find to be common to early Indian and Greek art constitutes no proof of any taking over, by one art from the other. Early civilisation was a good deal less differentiated than that of the present day, by political frontier-lines. Greek and Hindu might well derive many things from a common origin.

Over and above all these arguments, the master-fact remains that it was not until the foreign influences of the Kushan, or so called Gandharan period had faded that the great and distinctive achievements of Indian art were attained.

Indian Drawings is a most choice and beautiful volume, the first of the annual publications of the India Society, London. It contains an essay illustrated with line-drawings, of some thirty pages, and in addition some thirty exquisite reproductions of Indian drawings. Dr. Coomaraswamy, as is well known distinguishes between two schools in Indian drawing namely the Mughal and the Rajput. But he has purposely refrained in this work from making this distinction too hard and fast. He has given plentiful reproductions of works of both schools, the wonderful portraits of the Mughal, as well as the intensely idealistic works of the Rajput. He points out that the growth of Indian art in all its phases is one and continuous from the frescoes of Ajanta and Sigiriya onwards. And in the pictures that he gives us, we see embodied man-making energy of the Mohamedan idea, together with the tender and stately simplicity of Hindu culture. Where could there be anything more perfect than the Entry of Krishna and Balarama into Mathura, or the seventeenth century Head of a Girl, taken from the Bodleian? Many persons again prefer the Swa yambara of Damayanti to anything else in the collection and certainly the sweep of the draperies of the ladies of honour, who bear the shy and prayerful princess is imitable. But besides all these, there are abundant examples of animal and vegetal forms and treatments both realistic and conventional of birds and dragons and craft-motifs. The book is one that ought to be possessed by every library and every collector.

The Selected Examples of Indian Art is in some ways the most ambitious of all these works. It consists of a portfolio containing a pamphlet-index and no less than forty reproductions of specimens of Indian art. Fifteen of these are of paintings, and the rest of various forms of sculpture. And of the pictures, numbers One, Two, Seven, Eight, Twelve and Fifteen are coloured. Of all, one of the most beautiful is The Pachisi Players, who, unexpectedly enough, are two women!

The last three of the fifteen picture-reproductions are modern in subject.—The Banished Yaksha, by Abanindro Nath Tagore, The Dancing Apsara, by Asit Kumar Haldar, and Satu, by Nanda Lal Bose.

When we come to the photographs of sculptures we find that they range over an enormous field

* Dr. Coomaraswamy might have added statue-making for purposes of portraiture which is seen at Karli, and integral to the facade of the great Chaitya.

There are Buddhas of Ceylon, Sarnath, and Java. Puranic Hinduism is seen in Ellora and in Southern Indian and Ceylonese work generally. And we even come upon the Mahayanism of Nepal. The portfolio is intended for the use of schools and colleges. It is for this reason that its items range over so many fields. Undoubtedly the collection is very valuable for its purpose. A large artistic and geographical conception arises in the mind as we turn over the plates. It certainly demonstrates the fact that Indian art is great, and that wherever it may be found,—in Java, in Ceylon, in Southern India, or in Nepal,—it is eternally and indivisibly one. It is much to be hoped that the two essays may be republished by their authors as part of some large critical work, on the Nature and History of Indian Art.

N.

SANSKRIT-ENGLISH.

The Sacred Books of the Hindus (No. 24). Volume viii, Part I. The Nyaya Sutras of Gotama, translated by Mahamahopadhyaya Satish Chandra Vidyabhusana, M.A., Ph.D., Principal, Sanskrit College, Calcutta, and published by Babu Sudhindranath Vasu at the Panini Office, Bahadurganj, Allahabad. Pp. 62. Annual subscription Inland Rs. 12, Foreign £ 1. Single copy Re 1/8.

The work contains.

- (i) The Sanskrit Text of the Sutras
- (ii) The English Translation of the Sutras and
- (iii) Explanatory notes in English.

We do not know why the *pada patha* and the meaning of the words of the Sutras have not been given in this part. But we hope the translator will supply these omissions in the remaining parts and thus enhance the value of the book.

As regards the merit of the work, it is needless to pass any opinion, as the very name of Mahamahopadhyaya Satish Chandra Vidyabhusana is a sufficient guarantee that it will be an excellent edition of the Gautama Sutras.

The Sacred Books of the Hindus (No. 23). Vol. vii. Part I. The Bhakti Sutras of Narada, translated by Babu Nandalal Sinha and published by Babu Sudhindranath Vasu at the Panini Office, Bahadurganj, Allahabad. Pp. xv+32+iii. Annual Subscription—Inland Rs. 12. Foreign £ 1. Single copy Re. 1-8.

The book contains a very valuable introduction in which the translator discusses the following points—

(i) The Doctrine of Devotion: its philosophical basis.

(ii) Who are *adhikari* i.e., entitled, to the path of Devotion?

(iii) The Object of Devotion.

(iv) The Culture of Devotion.

(v) The Forms and Expressions of Devotion.

(vi) What is the Nature of Devotion?

In addition to the introduction, the book contains.—

(i) The Sanskrit Text of the Sutras.

(ii) The meaning of every word of the Sutras.

(iii) The English Translation of the Sutras.

(iv) Explanatory notes in English.

(v) An Alphabetical Index of the Sutras.

It is an excellent edition of Narada's Bhakti Sutras and should have an extensive sale.

MAHES CHANDRA GHOSH.

GUJARATI.

Revabai Dharma Shikshana Mala, Parts I and II. Published by Bhaishanker Nanabhai, Solicitor, and written by Shastri Kalidas Govindji, Bombay. Cloth bound pp. 103; 154. (1909 and 1910) Price 0-2-0 each.

The fame acquired by Mr. Bhaishanker Nanabhai as a member of the Bar is so overwhelming that it has completely obscured his leanings in favor of literature, of which he was a votary in his younger days, and of religion, which he never gave up. It is pleasant to find him reverting to his old associations. The above two books were caused to be written by him, firstly to commemorate the name of his deceased wife and secondly to teach children, lessons on *Niti* i.e. morality, social, domestic and public. For this commendable purpose the learned Shastriji has culled suitable examples from our old books and made them instructive and interesting enough. But we are afraid the language in which they are couched, and the "high subjects" like marriage and its philosophy chosen by him, make the book not of much use to those for whom it is intended. The marriage ceremonies and customs all belong to Kathiawad, and many of them are not prevalent among and so not familiar to the people of Gujarat. However it is but a slight blemish. The book has got three fine photographs, of Mrs. Revabai, Mr. Bhaishanker and the Shastri, and is well got up.

Report of the Third Gujarati Sahitya Parishad, held at Rajkot, Kathiawad, in October 1909, published by the local Managing Committee, pp. 400 to 600. Cloth bound, with photographs, (1911). Price Rs. 2-0-0.

With commendable promptness the Managing Committee of the Sahitya Parishad have published this Report of their work, and the collection of papers either read at or sent to the conference. This third Literary Conference was a landmark in the history of Kathiawad, and the zeal with which the secretaries did their work, in running up a literary and historical Exhibition as an adjunct of the conference, at very short notice, combined with the praiseworthy discharge of all their duties speaks volumes for the singleness of purpose with which they worked. The first two hundred pages perpetuate the struggles, the pains and the success of those who worked on the spot, and while they furnish an object lesson of the thoroughness of method with which such organisations can be worked up to those who will succeed them in future, they at the same time demonstrate the difficulties—slight and of ephemeral interest in themselves—which such organisers have to encounter and surmount in order to secure uniformity and general approval for all they do. The gathering was a most brilliant one and was blessed by British Officers and Native States alike. For the first time in the history of Gujarati Literature a lady—the Rani Saheb of Gondal—came forth to act as the Head of the Reception Committee and for the first time too did a Political Agent, of the wide sympathies of Mr. Claude Hill, I.C.S., C.I.E., favor it with his presence, speech and good wishes. Of the value of the contents of the volume, it is impossible to give a true estimate. The papers focus in themselves the intelligence and the brain of present day Gujarati Literature. It is a very treasure-house of literary

gem of colour no all of the same are or us. There is not a distinguished man of letters whom one would find to be absent here. The carefulness and foresight with which the committee had framed the list of subjects, on which papers might be invited, was meant to go a great way towards drawing out certain latent powers of the Gujaratis for such subjects as history, antiquities, archaeology, &c., and the result has not been disappointing, though very small. To all those, however, who are desirous of gauging the present powers or estimating the present condition of our Literature, we would confidently recommend this volume. If they will consult it they will do so with the greatest benefit to themselves Europeans, Parsis, Jains, Hindus, ladies and gentlemen, have vied with one another to render what aid they can to the cause of letters. The Parishad has been able to make new departures also: (1) the nucleus of a permanent Library has been formed, and (2) by the generosity of the Political Agents and others, prize medals founded; and for all this the Committee deserves praise. The only features which mar the work, otherwise admirable in every way, are that the get up of the volume could have been made more attractive, and that a little more labour would have furnished it with at least a table of contents, if not an index. As it is, when one takes up the book and turns to it for looking up a paper or reference and finds no ready guide for the same, one's feelings are not of any very great admiration for the labours of the publishing committee, though it must be said the resentment is sure to wear out, when one calmly contemplates the other parts thereof.

- (1) *Nava Yugni Vato*, Pt. I. Pp. 112. Price 0-2-0 by Amratlal Sunderji Padhiar.
- (2) *Laghu Lekha Sangraha*, Pt. I. Pp. 80. Price 0-2-0 by Manilal Nathubhai Doshi, B.A.
- (3) *Sansar man Sukh Kyan chhe*, Pts I, II. Price 0-3-0. Pp. 152, by Vadilal Mohilal Shah.
- (4) *Swami Ramatirtha*, Pts I, II, III. pp. 318. Price 0 2-6.
- (5) *Arya Dharma Niti*.
- (6) *Abla Hita Darpana*.

A publication by the Society for the Propagation of the Gospel at Literature, at Kairatdevi, Bombay

We have received a bundle of these six handsomely cloth-bound volumes with great pleasure. The binding is so done as to give them all an appearance of holy or sacred books, like the Gita or Bhagvat. Three of these (4) (5) and (6), we have already reviewed, and the remaining three are also useful: (1) gives little readable stories in Mr. Padhiar's usual and attractive style, (2) is prepared from certain writings of Mrs. Annie Besant, on matters ethical, and (3) is a sort of a general essay on how to get happiness in the world. These books are no doubt useful in their own way but the Secretary will have to keep his weather eye open to see that as time progresses, no worthless publications are attracted to the scheme but that it concerns itself with really sound and good books written by well known literary authors and not by men of yesterday merely.

Satya, a monthly periodical edited by Motilal Tribowandas Dalal, Vakul, High Court, Bombay. Annual subscription, Rs. 2-4-0.

This new periodical augurs well in every respect for its existence. Unlike many others who venture on this path, the Editor has laid by a stock of "matter" enough to last him for 2 or 3 years to come so that single-handed he proposes to go on with his venture at least till that time. He is well known for his lucid style, cogent reasoning and argumentative writing. What he says he always says in clear cut, unmistakable language, and the fund of information on which he draws is really very big. The articles in this issue are very valuable and well thought out, and they range from the serious and sound to the comic and light side of literature. Those on the mistaken idea of a Hindu's frugality and on the real meaning of the traditional *Samudra Manthana* (churning of the ocean) are specially readable. We wish him success, and trust he would be able to keep up the high tone with which he has started.

K. M. J.

NOTES

A civic Hall and its architecture.

Now that advertisements have gone out calling for plans for Federation Hall, we may perhaps call attention to the desirability of some historical motif in the making of those plans. First and foremost in the building of a great audience-hall, comes the necessity of space and fine acoustic properties. But these are not all that we are called upon to think of, when we consider the ideals to which Federation Hall is to be attuned. And one of these

wider necessities is that of a great open space in front of the building, to serve for many an occasion when the inside of a hall would not be so appropriate. There have been two perfect styles in Indian architecture, one the Buddhistic, as we are fain to call it, and the other the Indo-Saracenic. Either of these would give us the starting-point we want. But we confess when we think of Cave Nineteen, Ajanta, with its large massive facade, and the three tiers of places—the porch, the window-sill, and the window-base itself, we cannot re-

frain from picturing to ourselves the spectacular display to which it might be made the background. That great window-seat, with its two lines of processional path beneath it, might be used for the central point in any pageantry. There, kings might be crowned or the dead might lie in state. And the porch-top, on the other hand, offers itself as the obvious rostrum from which to harangue a multitude. A vast court with a beautiful piece of architecture, caught from our own history, to call the people to it, the whole leading up to the great hall itself, in which so many are to be at home—is this not a dream worthier of the occasion than those which take no account of beauty, no account of civic inspiration, and no account of the exaltation of a setting, and think only of the exigencies of numbers and the cheapness of materials? Great undertakings may fail of greatness at any point. It is not size, or cost, or even importance, that determines greatness. And certainly, in the one country that even now has power to lead the world in architecture,—if only she would be true to her simple old methods, instead of running after the flimsy showiness of foreign fashions!—it could hardly be counted unto us as greatness, if, ignoring the voices of our past, we built the civic hall of the future out of mongrel styles, none of which were our own.

“Abhimanyu.”

Abhimanyu by Samarendra Nath Gupta, is a picture that might have been called “At Bay” or “The last of a Forlorn Hope.” Abhimanyu, the son of Arjuna, faces the seven heroes, bent on his destruction. His quiver of arrows is exhausted. His bow itself is broken, and he falls back, for weapon. on the wheel of his dismembered chariot. He has broken the line of the Kuru hosts, and is in a world of the foe. There is nothing before him but defeat and death. Yet there is no slackening of his grip. The delight of the play of battle has not left him. No shadow falls across the young face. No touch of despair or fear invades the pride and freedom of his bearing. So should a hero, and the son of heroes, fight, not counting the odds of battle, looking not at the end, but delighting in the conflict for its own sake, making friend and foe the same. The great fault of this picture

is one of execution. The face of the young hero is strong and masculine enough, but the form, the waist, the half-seated limb are all entirely feminine. One feels that this is the result of want of study of life on the part of the artist. India is a country in which there are unique opportunities for study of the human body. We are no believers in the bony anatomy of the dissecting-room, or the nude un-drapedness of the artist's model, as a preparation for the artist. These two things account for some of the worst faults of modern European art. The true anatomical opportunity of the artist lies in the observation of life on the roadside and the river-banks. The boatman, the coolie, the gardener, the woman with her beads, the exquisitely costumed figures that hurry past us on our streets, the children that play about our lanes.

Better than years of Paris is an hour at Calcutta or Benares, in this respect. We are the less happy, therefore, when an artist who should by this time have observed thought, and assimilated, till he has a firm grip of form and movement, falls back on the childish European habit of dressing and posing a figure, in order to draw from it, and when for the purpose of drawing a man,—he takes a woman as his model. For this is what the artist here has evidently done. Even the dress and ornaments of his warrior-prince, though they may be defended in detail, produce in their totality, a feminine effect. There is nothing here of the roughness of masculine strength. There is none of the blood and dust of struggle to the death. The young noble is dressed as if for a durbar, and even the jewels in his hair have not been disarranged!

In decorative quality, however, the picture is most attractive. Rich and glowing as is the reproduction, the original is still more beautiful. In feeling for beauty, Samarendra Nath Gupta has qualities that ought to carry him far. He needs to grapple with ideals, and bring the utmost powers of his intellect to bear upon the presentment of great personalities and critical moments.

N.

Morocco.

Spain, France, Germany, all assert that they have their rights to maintain in

Moocco Undoubtedly they have particularly as they have better navies and armies than the Sultan of Morocco. It is he and his people who evidently have no rights.

Can an Empire be not an Empire?

The following telegram appears in the morning papers:—

London, July 24.

In an interview in the "Review of Reviews", Mr. Fisher, Premier of Australia said, "We are not an empire. We are a very loose association of five nations, each independent of each and for the time being in fraternal co-operative union with the others but only on condition that if at any time for any cause we decide to terminate connection no one can say us nay. There is no necessity for us to say that we will or will not take part in England's wars. If we were threatened we should have to decide whether to defend ourselves or whether if we thought the war unjust and England's enemy right to haul down the Union Jack and start on our own."

Telegrams from Sydney state that the daily papers unanimously deplore Mr. Fisher's statements declaring that they are a gross misrepresentation of the Australian spirit and a perversion of his office.

There are several difficulties in the way of discovering Australia's real opinion on the subject. In the first place, it is Reuter who summarises the opinion of the Australian dailies, and we know, to our cost, how accurate Reuter occasionally can be. In the second place, it is no easy task to decide who is more competent to gauge and voice Australian opinion,—whether Mr. Fisher, the Premier of Australia, or, the editors of the dailies. In any case, the opinion of a man who has won his way to the premiership of a democracy is not entirely negligible. However, as India is not one of the "five nations," we need not bestow further thought on the matter.

Hindu Marriage Reform League.

Last month at a meeting held under the auspices of the Hindu Marriage Reform League the Hon. Mr. Justice Asutosh Mukerjee said:—

It had been demonstrated with scientific accuracy that in the matter of their marriage customs they had altered the law which had been in existence in ancient times. In fact their marriage had been the ruin of their race and they might take it as a unanimous testimony of persons competent to speak on the subject that from a scientific point of view if their race was to be saved their marriage laws had to be altered. He knew that that would come as a very unpleasant surprise upon many of his seniors and he sincerely trusted that it would not be regarded as an unwelcome truth by his younger friends. People who had committed mistakes in the past could not redress them,

but young men and young women who had not entered the track, might certainly pause and consider what their future action would be.

Mr. Justice Mookerjee in declaring the meeting closed said:—

"If we do not take warning in time—the warning which is given in our sacred books and which is given unanimously by the scientific men of the Twentieth Century—the extinction of our race is a settled fact. Therefore, I ask you to bear in mind that you should not defy the laws of nature."

Owing mainly to economic causes, one of which is that the higher the academic distinction of a young man is the larger is the so-called dowry which his parents or guardians can extort from his prospective father-in-law, among the educated classes at present the marriageable age of bridegrooms has been rising at a satisfactory pace. The age of brides has also risen to a slight extent. But it is sad to reflect that in their case sixteen is still really thought of as a safe maximum age, though it is mentioned in pledges and resolutions as the minimum,—a minimum which is seldom reached.

Marriage of the Gaekwar's daughter

It has been going the round of the papers, uncontradicted, that the Gaekwar's daughter is going to be married to the Maharaja of Gwalior, who has a wife living. Some blame the Gaekwar, while others try to whitewash him by trying to throw the blame on his wife or his daughter or both. We have neither the means nor the least desire to pry into the domestic secrets of the Maharaja of Baroda. Polygamy, whether among princes or among peasants, is bad and must be condemned. The apportionment of the blame need not concern us much.

Mr. Basu's Marriage Bill.

We are glad to find that Mr. Basu's Special Marriage Amendment Bill has been receiving increasing support. It is significant that even the Hindu residents of Kashi (Benares) have supported it in a public meeting. If we are not mistaken, no important public meetings have been held in Bengal to support this Bill. This is much to be regretted.

Education and Sanitation.

The *Amrita Bazar Patrika* has been telling us that persons suffering from

malaria and other debilitating diseases cannot properly receive education and that people must first live before they can learn. This is quite true. But it is wrong to argue that sanitation must precede education, as the *Pioneer* has also done. The thing is sanitation and education are interdependent. If people must live that they may learn, they must also *learn* that they may live. This aspect of the case was very ably put by the Rev. C. F. Andrews in an article published in our January number. He wrote :—

Secondly, the high death-rate is preventable only in proportion to the spread of primary education. The two things hang together, as cause and effect. Now that India has definitely launched out on the modernisation of her life, the death-rate must rise higher and higher, unless the spread of primary education keep pace with that modernisation.

How disproportionate compared with other countries this Indian death-rate is may be seen by the one simple calculation, that for every 15 persons who die per thousand in the British Isles 38 persons die in India.

At first sight the most obvious remedy for this evil condition is an immense increase of expenditure on sanitation. We can see, all over the civilised world, what wonderful changes have been wrought by the enforcement of sanitary regulations.

But there is one condition which must be complied with before sanitary regulations can be effectively applied, or sanitary expenditure rendered serviceable. That condition is *primary education*. For it is a well known axiom of modern experience, that only educated countries can make proper use of sanitary laws, and that the effectiveness of sanitation is in direct proportion to the educational advance of a district. If any one in India is inclined to question this, it is only necessary to read the reports of those of their own countrymen engaged on plague duty. I was travelling a short time ago with an Indian Medical Officer, who told me that the greatest disease he had to combat with was not plague, but ignorance. He said the superstitions about sickness were almost incredible, and that the only hope for the future lay in the teaching of the children.

The plain and simple fact is this, that all modern sanitary measures demand willing co-operation from the people and can be brought about in no other way. Willing co-operation cannot be obtained without intelligent understanding. Intelligent understanding cannot be expected without primary education. The circle is a complete one, and any break in it only spells failure, disappointment and vexation of spirit.

The same conclusion may be reached by another path. Modern standards of civilisation cannot merely be adopted one by one according to the whim of the moment; they must be taken up together, or not at all. The progress of a modern state is like the movement forward of a great army. There must be lines of advance, not from one side only, but from all sides, towards the same goal. If a gap in the ranks is left open at one point, the whole formation is thrown out

of gear, and the enemy may rush in like a flood. To take a familiar example, the pushing forward of railways may result in bringing disease to new districts, unless a corresponding advance is made in protective sanitation. But, as we have already seen, protective sanitation breaks down, unless an advance is made at the same time in primary education.

Mr. Gokhale's Elementary Education Bill.

Mr. Amir Ali would not be himself if he did not oppose the vital principles of Mr. Gokhale's Elementary Education Bill. But Muhammadan opinion generally is in favour of it. As for the public in general, meetings continue to be held all over the country in support of it. It is noteworthy that the Senate of the Madras University has supported it.

The Hindu University.

We have made it clear in previous issues that we are in favour of educational institutions in which all students may receive education irrespective of creed or race. But if they are not to be, if separate universities and colleges for different sects are to be started, let there not be further subdivisions within the ranks of these sects. From this point of view, we would welcome the amalgamation of the university schemes of Mr. Malaviya and Mrs. Besant. Any one who knows Pandit Madan Mohan Malaviya knows that he will not worship Mrs. Besant.

We believe in Mr. Malaviya's patriotism. We, therefore, hope that he will not mind our saying that sometimes he spends too much time in deliberation and begins action at the eleventh hour. We hope this time he will not wait till people's enthusiasm cools down past rousing again.

Our Colleges.

It is said that this year 39 students wanted to study for the M. Sc. degree of the Calcutta University, but only 13 were allowed to join Presidency College, which is the only college authorised and sufficiently equipped to teach the M. Sc. course. Whatever the exact numbers may be, it is a crying shame that a University existing for the high education of provinces containing around numbers a hundred million inhabitants can teach the M. Sc. course in only one of two sciences to only a dozen students or so. Thousands of students matriculate, but not all who want to join the I. Sc. classes in our

colleges can do so. Of the hundreds who pass the I. Sc., a considerable proportion cannot read for the B. Sc., because of want of accommodation in the existing colleges. Fewer still can prepare themselves for the honours examination in the sciences they like. And when a few lucky dozens have got the B. Sc. degree, the majority of them find the portals of learning shut in their face. Our students should, therefore, think many times before they fix their choice on science, instead of the Arts.

But it is a poor solution of the difficulty to tell all students irrespective of their aptitudes and powers to study the Arts Courses;—particularly as, though in all colleges there is more accommodation for Arts students than for science students, the accommodation for the former, too, is limited. The real remedy is threefold: (1) providing for some kinds of education leading to prosperous careers, in addition to university education, (2) founding more colleges and getting them affiliated to the university, (3) getting more of the existing colleges affiliated up to the highest standards, and increasing the accommodation in them for students preparing for the B. A and B. Sc. degrees. Each of the three plans will have their advocates, and all three deserve to be carried out. But the last is under the present circumstances the most feasible, though it too is not at all easy to carry out. We think the unaided colleges should all make strenuous efforts to increase their accommodation and equipment with the help of the public. The Old Boys of all colleges owe a duty to them which they ought to perform by paying and collecting subscriptions for their improvement. The work ought to be organised and carried on in the way it is done by the Aligarh College Old Boys.

History in the Bombay University.

We should be wanting in a sense of humour if in the year 1911 of the Christian era we were seriously to attempt a demonstration of the value of the study of history, even though it be the history of England.

The Government of Bombay ought to consider that as educated people are bound to read some history, it is better for the Government that they should, to begin with, read the history of England (of which on

the whole all Englishmen ought to be proud) than that they should imbibe their first lessons in history from the annals of Russia, or France, or Italy. It is to be hoped that no Englishman is afraid that Indians may learn from English history the method of winning self-government.

The Swadeshi Mela.

The idea of holding a Swadeshi Mela from the 7th of August onwards is a fine one. It will serve to strengthen the Swadeshi cult and afford to Swadeshi manufacturers an opportunity to exhibit their goods to the public.

"The Indian Student."

We have received a copy of the above fortnightly. It is well written and well got up. Its objects are:—

- (1) To create a healthy public opinion among Indian Students residing abroad.
- (2) To promote their general intellectual, moral, and spiritual culture.
- (3) To keep them in touch with the deeper currents of the life and thought of their homeland.
- (4) Generally to represent their interests and views upon questions affecting their life and activities.

Provided always that all discussions of Current Indian Politics shall be absolutely excluded from the columns of this paper.

There are many periodicals which do not discuss current politics. It is necessary and practicable for some to specialise in this way. But we do not understand how the objects of this particular periodical can be gained without discussing politics. For instance, "the interests" of "the Indian students" cannot be properly represented unless one considers why ordinarily their prospects are confined to the Provincial Services, whilst their British fellow-students of equal or inferior merit enter the Imperial Services. How again can their intellectual culture be promoted, if the politics of their country be such that their intellects cannot have room for full play and development?

The number under notice contains a brief report of the annual meeting of the Anglo-Indian Temperance Association, from which we make two extracts:—

"Rev. Mr. Anderson, of the Calcutta Temperance Federation, followed Sir Wilfrid, and he drew the attention of the audience to the increasing revenue derived from the Excise Administration of the Indian Government, which showed the responsibility of the Government of India for the increase in the drinking habits of the people."

"That this meeting, whilst welcoming the concessions made to temperance sentiment in India during recent years, is of opinion that measures adopted are inadequate to cope with the growing consumption of intoxicants as revealed in the Excise returns, and it reaffirms the conviction that the true solution of the problem is to be found in the development of the principle of local option in the issue of licences, of which there is already a partial recognition in the system of advisory committees."

Do these exemplify the absolute exclusion of current Indian politics?

What is the definition of *current* Indian politics? How many years old must Indian politics be to cease to be considered *current*? Mr. P. Bannerjee, M.A., gives "A brief history of Indian Commerce." He writes: "The foreign trade of India is now steadily increasing; but Indians have very little share in it." This raises the question of the decay of Indian indigenous shipping early in the last century, which Mr. Bannerjee does not enter into. But had he done so, as he might have done, had he written how that decay came about, would not that have been Indian politics? though it would not have been *current* Indian politics. While all other students in England freely breathe a political atmosphere, it is a queer notion to try to keep Indian students segregated from politics; or is it only *Indian* politics which they must not discuss? Are they free to handle the politics of every other country under the sun?

We have always held that touch with politics, current politics, if you will, is not only innocuous but necessary for the proper education of youth. We, therefore, gladly reproduce an extract from the May number of the *Educational Review* of Madras. In a very interesting and instructive lecture delivered to the members of the Free Students' Association at Berlin, Dr. Wilhelm Ostwald made the following remarks about the relation of students to politics:—

"According to my experience among ten men with well-developed intellect there is at the most one with a well-developed will. This is due to a fundamental perversity of our school education, on which I shall not here dwell; it is also connected with a theoretical (though happily not put into practice) view of Government pertaining to the past, which sees in individuals not citizens but slaves, and therefore evinces no interest in the free development of the will. I shall not here waste time in complaints about the present and the past; I shall emphasise only this fact that for your self-education the development of the will is at least as important as that of the intellect."

For this development an early acquaintance with

that sphere of volitional activity of our time, which is generally included under the term politics, is indispensable. The opinion that the student should not concern himself with politics is a vestige of a past ideal of student life. If we consider for a moment that in his professional life the student has always to influence and lead other men, we shall have to ask ourselves: When and where then shall the student learn that? It is unbecoming of the young man, who has prepared himself to become an intelligent guide of his people, to enter without study and examination upon the achievement of the object he has set before himself. Rather must he examine his purpose in all aspects and strengthen himself by working with the full devotion of his mind. Otherwise how could he with a pure conscience act as a guide?

"It is a great pleasure to me to find that discussions have taken place in your society on the same question with the same trend of opinion as mine. I know that there are anxious minds, who would keep the young student aloof from all politics; they are like the people who will not go into water before they have learned to swim. But, my friends, you must afterwards anyhow get into water. It seems not proper for a nation which has taken its destiny into its own hands, to artificially keep that portion of its rising generation which is expected to wield the greatest influence aloof from the acquisition of an independent political judgment. And it only proves a want of confidence in the soundness and vitality of their own principles when any political party seeks anxiously to hinder those who have been specially trained for doing serious work from practically exercising their function."

The First Universal Races Congress.

The object of the Universal Races Congress, of which the first session was held at the University of London, July 26—29, 1911, is "to discuss, in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." Dr. Brajendranath Seal, M.A., Ph.D., Principal, Maharajah's College, Cooch-Bihar, opened the proceedings. All the papers communicated to the Congress were taken as read. We had a mind to print Dr. Seal's paper, but in view of its length and rather technical character, we give here only the concluding paragraphs.

Nationalism is only a halting stage in the onward march of Humanity. Nationalism, Imperialism, Federationism, are world-building forces, working often unconsciously, and in apparent strife, towards the one far-off divine event, a realised Universal Humanity with an organic and organised constitution superintending as a *primum mobile* the movements of subordinate members of the World system each with

in its own sphere and orbit. Respecting each National Personality, and each scheme of National values and ideals, Universal Humanity will regulate the conflict of Nations and National Ideals and Values on the immutable foundation of Justice, which is but the conscious formulation of the fundamental bio-sociological law - that every National Personality (like every individual personality in the Nation) has a right to the realisation of its own ideal ends, satisfactions and values within the limits imposed by the similar rights of others, (individualistic Justice), and also a right to co-partnership and co-operation for the common good and common advantage, (socialistic Justice), within the limits imposed by the preceding clause.

Such is the fundamental principle of International Jurisprudence. A realised Universal Humanity on this immutable basis is the goal of a Universal Races Congress like this.

Of the various non-political agencies which may be useful in promoting the objects of such a Congress, one or two are noted below —

(1) The organisation of a World's Humanity League (not an Aborigines Protection Society), with branches, committees, and bureaux, in different countries. The chief object should be to promote mutual understanding, among members of different races, peoples, nationalities, of one another's national ideals, social schemes, and regulative world-ideas. Congresses may be held under the auspices of the League in different centres. Foreigners from the East should be regularly invited to explain their own national or racial cultures and standpoints at meetings organised by the different branches in the West, and *vice versa*.

(2) The endowment of Professorships of Oriental Civilisation and Culture in Western Universities and Academies, to be held by Orientals from countries concerned; and *mutatis mutandis* in the East, (in countries in which European civilisation does not already hold a dominant position). No scheme of national values, ideals, cultures, in one word, world-ideas, will in the present day be dealt with by foreigners, as other than curiosities of an Archaeological Museum (or an Entomological Laboratory).

(3) The publication of an International Journal of Comparative Civilisation, which would serve as a medium for the exchange of international views on economic, domestic, social, religious and political problems of the day from the different national standpoints; and would also expound the origin and development of social institutions in the different national histories. The Journal will also have for its chief object the application of the biological, sociological and historical Sciences to the problems of present-day legislation and administration.

(4) Some organised effort, if possible, against the anti-social and anti-humanitarian tendencies of the modern political situation, as the colour prejudice, the forcible shutting of the door in the West against the East, with the forcible breaking it open in the East in favour of the West, national chauvinism; national aggressiveness, and, if possible, war. Our motto is Harmony.

Sister Nivedita's paper on "The Present Position of Woman" and Mr. G. Spiller's paper on "The Problem of Race Equality" are printed in this number.

Indian Students in America.

Professor Lanman of Harvard University, the famous orientalist, has written the following letter to a well-known resident of Calcutta :—

It is a great pleasure to me to hear that the four young men, who have come here together, as comrades and friends, Roy, Sirkar, Sen Gupta and Set, have been doing so admirably, in the College, and have passed such good examinations. I have excellent accounts, not only of their studies, but also of their general behaviour. I can well remember the time, forty years ago, when young men from Japan were present as students at the Yale College, where I was then a student. Those young men have had the greatest influence upon the history of Japan. They have become men of great influence and power in their own native country, and have done great work for the general elevation and progress of their mother country. There are indeed very many difficult questions besetting the present and future of India, no less than the United States, but I believe that if a good number of men such as those four, men of good health, of good intelligence, of good character and high moral purpose, can be sent to this country, no more effective way can be found to secure for India a release from many of the worst misfortunes which now distress all lovers of that great land.

The Indian Budget in Parliament.

We have neither time nor space to notice in this number in an adequate manner Reuter's long telegram summarising the Indian Budget Debate in the British Parliament. We shall only select a few passages from Mr. Under-Secretary Montagu's speech, leaving our readers to comment on them. But before doing so we must succumb to the temptation of picking out the following gem from the telegram.

Sir George Robertson pointed out that the introduction of elementary education would lead to the charge that they were trying to subvert Hinduism.

For ignorance and foolishness, this would be hard to beat. The speaker probably thought that there was no elementary education in India at present. And neither the present system of University education nor that of secondary education would lay the Government open to the charge of subverting Hinduism; all the venom lay in elementary education!

Among other things Mr. Montagu said —

The loss on opium and Fresh taxation.

However this may be, the question as to whether the loss on opium will involve fresh taxation cannot be definitely answered.

Political Crime.

Political crime has unfortunately shown its head once or twice. So long as there are men lurking safely in

the background to suggest crimes, and fools, often half-witted and generally immature, to commit them, believing they are performing deeds of heroism, so long will occasional outrages of this sort occur.

Political Agitation.

Regarding the future, Mr. Montagu said, that political agitation must not outstrip development in other directions. "Western institutions cannot be imported ready-made. They must be obtained by Western social development. The Indian educated faction, with democratic leanings, is a tiny factor, and it can only remove this inevitable rejoinder to its demands by years of patient work. The time is not ripe for further modification of the system of Government. I say to India, work out your political destiny as far as you may under the existing constitution and improve its machinery if you will. But for a moment, attend to the more urgent problems in which without you Government can do nothing. Indians must turn their attention to organising an industrial population which can reap the agricultural and industrial wealth of the country and attain to a higher level of education and living."

Industrial Revolution.

Referring to the necessity for modern science, Mr. Montagu hoped that young educated Indians would adopt industrial careers, abandoning the overstocked legal and official careers. Scientific development ought to extend to agriculture.

Caste Prejudices.

Mr. Montagu continued—"There remains one other most delicate subject, to which I feel obliged to call attention. Nothing is further from my intention than to say anything that might be construed as offensive to the beliefs and usages of any religion; even less would I have a thought that I desire to weaken the wonderful religious inspiration of the Indian people, but I wish to suggest to the leaders of Hindu thought that they might look carefully into certain of their institutions, and consider whether they are compatible with modern social progress, citing the caste-system as preventing the infusion of fresh blood from the labouring classes into the ranks of the captains of industry. The movement under the leaders of Hinduism to bridge the gulf between the depressed classes and the twiceborn emboldened him to say this

Government by Prestige.

Discussing the functions of Parliament in regard to India, he strongly deprecated the tendency to assume an antagonism between the interests of India and the interests of officials. Time was undoubtedly when it was the most important function of Parliament to see that Government by prestige was not carried too far in India. Pressed to its logical conclusion, it meant that a member of the subject race had no right of redress against a member of the ruling race who injured him. I do not say that it was ever so pressed in India. The prestige theory is now yielding to strong equitable administration, but a great deal of nonsense is still talked about prestige which might be a useful asset with the wild side of the Frontier but not with the educated Indian. I mean a theory producing irresponsibility and arrogance, and not that reputation of firm and dignified administration, which

no Government can afford to disregard and can only be acquired by deeds and temper, and not by appeal to the blessed word prestige."

Tradition of the British Official.

Referring to the problem of the amount of power we should retain or delegate in India, Mr. Montagu said, "You must remember the tradition of the British official. We cannot allow him to be crushed beneath responsibility to Indian opinion, now becoming articulate, added to undiminished responsibility to British opinion, which is unwilling to surrender its function."

The British Lords and Commoners.

A considerable number of British peers appear to be bent on a fight to the finish with the Commoners. It is difficult for men of any class to give up an iota of privilege. But in a struggle between workers and idlers, producers of wealth and enjoyers of wealth, it is the part of wisdom to recognise that in the long run the victory must rest with those who labour.

Musalman Generosity.

We take the following from *The Comrade* regarding the Moslem University:—

The orphans held a meeting of their own a little later and discussed how they could best show their own sympathy towards the great movement in the community. One speaker suggested that they should contribute a pice or two each which was all that they had, being the occasional present of some distant relation who came to see them. This was readily adopted, but it caused some grief to those who could not contribute even a pice—because they had none. To meet this difficulty another orphan suggested that they should sell the old clothes in which they had come into the Orphanage where they were given the uniform of the institution. This suggestion was also adopted, but the boys were not content with the little that this would amount to. They, therefore, made a suggestion which was enthusiastically and unanimously carried. And what was that suggestion? They proposed that since there were given three meals a day in the [Calcutta Muhammadan] Orphanage, they should request the authorities to give them only two meals a day and contribute to the University fund the cost of their morning's breakfast till the University was established.

CORRECTIONS.

In my essay entitled "Art and Art-culture" which appeared in this Review in the last month, it was stated that the temple at Martand in Kashmir is pre-Buddhist. This is a mistake due to oversight and I believe it will be excused by the readers taking into consideration that archaeological accuracy had not a direct bearing upon the theme of the essay.

SAMARENDRANATH GUPTA,
In the last issue, in "Indian Musical Education,"
p. 572, second para, 17 lines from top, for "objective"
read "subjective."
MAUD MACCARTHEY.



SABITRI

Following the Shadow of Death in quest of the van shed soul

B M S kha ata Ra

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WHOLE
No. 57

BEAUTY AND SELF-CONTROL

(From the Bengali of Ravindranath Tagore.)

WE must build up our lives in self-control and discipline by the practice of monastic austerities (*Brahmacharya*) in boyhood and youth. When this ancient doctrine of India is laid down, people naturally object, "It is too hard a rule! It can turn out a strong man, it can create a saint free from the bonds of desire. But where is the place for enjoyment under such a law? Where is the place for literature, art and music? If you wish to produce a fully developed man, you cannot leave out æsthetics."

Yes, it is true; we do require beauty, because the object of devoted endeavour is self-development, not self-suppression. But the practice of austerities during pupilage is not in truth the pursuit of barren rigour.

The soil has to be torn up by the ploughshare and the harrow, the clods of earth hammered into dust, all its growing weeds rooted out, and the field laid utterly bare,

before it can be made fit to bear fruit. Similarly, if we are to be truly worthy of enjoying beauty we must first go through a process of rigorous cultivation. In the path

to enjoyment there are many temptations to lead us astray. If we wish to escape them and attain to the fullness of bliss, we need regulation and self-control all the more. To qualify ourselves for pleasure (in the end) we must deny ourselves pleasure (at first).

But men often forget the end in the means. Hence it is often seen that rule and discipline usurp the place of the supreme end. Those who look upon regulation as a gain, a merit in itself, become extremely greedy of regulation. This passion for regulating everything becomes a seventh deadly sin

(*ripu*) with them. If we regard austerity as a gain, we cannot logically stop short of suicide. Indeed, we thereby only convert the repression of passion into the strongest



BABU RAVINDRANATH TAGORE.

(From a photograph taken on his 50th birthday by Babu Sakuntar Ray.)

of passions: Hence it is true that, if we raise the observance of rules into an object of passionate desire, it will only increase the pressure of severity and squeeze out of Nature all sense of beauty. But if, on the other hand, we aim at the full development of humanity within us, and properly control the cultivation of self-control, - then, every constituent element of humanity will remain unimpaired and will even grow in strength.

In truth, every foundation must be strong, or it will fail to support the edifice....If the foundations of knowledge were not hard, then knowledge would be a chaotic dream; if the basis of joy were not firm, joy would be a wild intoxication only.

This strong basis is SELF-CONTROL. It is compounded of discrimination, strength, sacrifice, and relentless firmness. Like the gods it blesses us on the one hand and destroys us on the other. Such self-control is a necessary condition of the full enjoyment of beauty.

So, too, the creation of beauty is not the work of unbridled imagination. Passion, when it is given full sway, becomes a destructive force like fire gone out of hand,

In this world, whenever our hungry passions seek gratification they find close at hand beauty provided as well. A fruit not merely satisfies the animal craving of our stomach, it is in addition charming in taste, smell and sight. We should have eaten it, even if it had been lacking in these elements of beauty. It is, therefore, an extra gain that the fruit delights us not only from the side of satisfying hunger, but also from the side of æsthetic enjoyment.

Whither is this extra gain, this beauty of the universe, leading our mind? Beauty seeks to prevent the absolute and exclusive dominion of animal passions over our minds, it seeks to liberate us from the bondage of the senses... There is an element of humiliation in it when man bows down to his irresistible (animal) needs; but beauty is something beyond such needs, hence it removes that humiliation from us. Beauty adds a sublimer tune to our hunger, thirst and other animal cravings, and has thereby raised uncontrolled savages into men. The primitive man who was swayed by sensual passion, is today submissive to love. Today, when moved by hunger, we do not eat indiscriminately like brutes and ogres; if decency

is not observed our appetite is lost (in the shock to our sensibility). Today decency has brought our appetite under control. Beauty has brought our passions under discipline. It has established between the material world and ourselves the connection of delight in addition to the primitive savage's relation of necessity. We are poor, we are slaves, when we are connected by necessity; we attain to liberation when the tie is that of delight.

Thus we see that beauty in the end draws man towards self-control. It has given to man a draught of nectar which has taught him to conquer the rudeness of hunger. One day we had refused to shun unrestrained license as harmful; but today we are willing to give it up as ugly.

As beauty gradually draws us towards decency and self-control,-- so too does self-control deepen our enjoyment of beauty. It is only in still attentiveness that one can extract delight from the inmost core of beauty. Chastity is that sober self-control, by means of which alone can the inner spirit of love be deeply attained. If our æsthetic sense be not controlled by chastity, what is the result? We only hover restlessly round and round beauty, we mistake intoxication for bliss, we fail to gain that which would make us serenely happy for ever. True beauty reveals itself to the self-restrained devotee, not to the greedy voluptuary. A glutton cannot be a connoisseur of cooking.

The goddess of beauty who dwells within all the beauty and all the glory of the universe, is before us; but we cannot perceive her unless we are pure. She withdraws herself from our gaze when we are steeped in voluptuousness, when we rove like drunkards in the intoxication of enjoyment.

I assert this not from the point of view of morality, but from that of art. Our holy books lay down, सुखार्थं संयतो भवेत्, "Be self-controlled for the sake of happiness also," and not merely for the sake of religion. If you want to gratify your desire, keep it well in hand. If you want to enjoy beauty, check your voluptuousness, be pure, be calm....Therefore did I lay it down at the outset that for the proper development of our æsthetic sense monastic discipline (*Brahmacharya*) is necessary.

To this my opponents will object, "We see everywhere that the greatest artists who

have created beauty have in most cases left behind them no example of self-control. Their lives are often unfit to be read."...My answer is that we know not their lives fully, and that the little of their earthly career which is known to us does not justify the assertion of the monstrous theory that the creation of beauty can proceed from weakness, from fickleness, from license. I maintain that the true secret of their great works is not revealed in their imperfect biographies.

In the sphere where the master artists are truly great, they are ascetics; license has no entry there; devotion and self-control reign there. Few of us are morally so strong as to apply our moral consciousness in *all* our acts; we all err to some extent at least. But every great and enduring work which we build up in our life, is the result of our inherent moral sense, and not that of aberration. In their works of art the great masters have shown their true character; where they have lived wildly they have displayed *lack* of character. Self-control is needed in construction, license in destruction. Self-control enables us to hold [what is great or good], license enables us to grasp falsehood.

The true development of the æsthetic sense cannot co-exist with raging passions or license of spirit. The two are mutually

antagonistic....When our passions rise in rebellion [against moral law] they create another world in opposition to God's universe; we are no longer in harmony with our environment. Our anger or greed perverts our judgment, so that the small seems great and the great small, the ephemeral seems eternal and the eternal hardly visible, [to our diseased mind] The object of our desire gains such a false magnitude that it covers the great truths of the world, and throws into the shade even the sun and the moon! Our mental creation runs counter to the Creator of the universe.

When any particular passion is strongly roused within us, it pulls us back from the free general stream of the world, and makes us go round and round in a small contracted eddy. ..But when we set the object of our desire in the midst of the wide universe, we at once perceive its ugliness. The man who knows not how to look soberly at the small in relation to the great, the individual in relation to the whole, mistakes excitement for delight and perversion for beauty. Therefore it is that if we want to gain the æsthetic sense in all its fulness, we must have peace of mind, we must have self-restraint.

JADUNATH SARKAR.

WORKING WONDERS WITH FLOWERS AND FRUITS

GREATNESS at first invites contemptuous indifference. Follows a siege of vilification conducted by unscrupulous rivals and conscienceless busybodies. The man of genius patiently weathers the storm, bends before its fury like a stalk of wheat, without breaking. In olden times when barbarism was in the ascendant, the world's greatest people lived in pinching poverty, suffered contumely, and died at the hands of the hangman. In our day and age we are a little more civilized. We do not guillotine the men and women who are incomparably our superiors in talents and character. We merely slash them with our tongues and pens, which, in their sardonic satire, hurt more than did the machine of

torture and death. The modern method is really better, inasmuch as it does give a truly great individual the opportunity to live through the period of criminal neglect, vile slander, and satanic opposition, to be respected by his own generation, and acclaimed by his countrymen.

Luther Burbank today is conceded to be the most distinguished man in his chosen profession, and as such is honoured by all the civilized world. His admirers claim for him the credit of actually creating new forms of plant life, and even his enemies and detractors do not deny the fact that he has lured Dame Nature to divulge more secrets of the vegetable kingdom than she has revealed to any other of her suitors

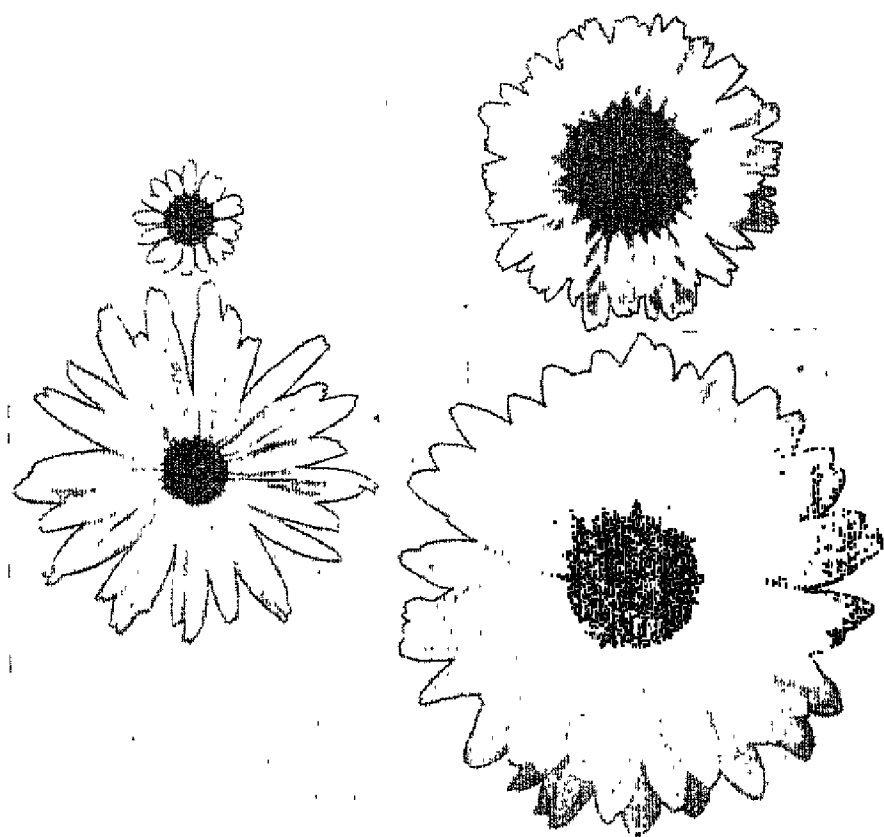
When he first began his career, his novels—which now are no longer looked upon as mere theories, but are valued as facts—were stigmatised as the ravings of an unbalanced mind, or at the dreaming of a “book farmer” who knew nothing of real agriculture or horticulture, and who could not grow an acre of corn to save his soul. Such a greeting from friends and neighbours could hardly be encouraging. But great men have their own ways, different from those of the world. One of their peculiarities



Luther Burbank—the great “plant wizard.”

He perseveringly goes on working out their philosophy, quietly ignoring fusillades proceeding from the mouths of ignorant critics. What Luther Burbank did, and in what time, through patient study and hard work, he was able to actually materialise some of his dreams. You might think that success would at once have brought him the recognition which he so highly valued. But no: the people kept on attacking him, substituting attacks upon his theories in place of onslaughts on his

When he announced to the world that he had succeeded in creating a berry, a cheap and delightful fruit, the like of which never before had been known, that grew and matured and bore its product within a few months from the time the seed was sown, horticulturists at once rose up in arms to declare him an impostor and his creation a fraud. They secured some seed and grew it under glass, with the result that some plants set and ripened a few tasteless berries, too small to have any value. Immediately they broadcasted the report that the new fruit had been tasted and found to be entirely worthless and even poisonous. As a result, those who had bought seed and started beds, pulled up the plants, while others who had intended to experiment with the new discovery changed their minds and let it alone. Meantime a few had persevered in their test. They had planted the seed out of doors and had carefully followed the directions in every respect. By July, according to the promise of the discoverer, the plants were bearing abundantly, and the fruit was delicious. Immediately the reaction set in. The head of the New York Botanical Garden made a favourable report, after closely studying the plants grown under his direction, his official announcement being supplemented with similar findings by his associate professors. Inside of three months, Luther Burbank was vindicated, and was deluged with letters of praise and congratulation from all parts of the world. The people who had destroyed their growing plants at the dictum of the detractors, bewailed their loss. Just how many were misled into this action never will be known, but certain it is that 350,000 people had planted the seeds of the new berry. Burbank did not suffer in the least degree from the machinations of his enemies—the poor, credulous populace who eagerly followed at the heels of the pack of howling wolves of conspirators were the ones who had to bear the brunt of the damage. This incident is a fair sample of the methods which have been employed to crush a truly great man. Luther Burbank, however, has quietly gone on with his experiments, ignoring gibes, not courting praise, but just thinking, analysing and toiling, a lover of science, working merely for the sake of advancing the world's fund of knowledge.



out of the common field daisy. The latter is a puny flower, with irregular, small petals of a yellowish or white hue, growing wild, uncared for and unloved. The wizard was interested in it from his childhood, and early in his manhood made up his mind to transform it into a flower which should be large, with regular petals, snowy white in color, so beautiful to look at that it would attract the attention of everybody. The "Shasta" can justly lay claim to all these characteristics.

The story of the evolution of this flower is so easily told that it needs a sympathetic imagination to read into the account the tremendous amount of hard work and nervous vitality that the scientist put into it. He went out into the fields and select-

The small flower on top in the left hand corner is the ordinary field daisy as Luther Burbank found it. The one immediately below it is what he was able to make of it after five years' breeding. The one on top in the right hand corner shows further development in the flower, while the one below it is the beautiful "Shasta" daisy as the wizard has been able to perfect it. Burbank is not satisfied with his accomplishment—wonderful as it is—but is still engaged in trying to better it.

and satisfying his own desire to work. The result of his patient labour has been that in the course of a few years he has been able to accomplish seeming miracles, and has increased the enjoyment of his fellow men and women by producing new flowers and fruits which, but for his creative genius, never would have been seen the light of day.

Before specifically mentioning Burbank's accomplishments and pointing out their special features of excellence and the uniqueness of their character, it will be interesting to form an idea of the patience, labour, and close analysis it requires for him to produce something which the world has not previously known. We will take, for example, the "Shasta Daisy", which he has evolved

ed the seed of the best specimens. These he planted in a plot by themselves. He chose seed again from the finest among the flowers he had grown. This process was repeated for years. His success being small, he decided upon cross-breeding—the introduction of new stock that would blend with the old and produce the desired results. By this means, he figured, old habits would be broken up and new ones would be injected, and a type would be produced that would have the same general characteristics of both parents, but at the same time would have widely different attributes, and be stronger than either of the two originals. To determine upon this course was easier than to decide upon the flowers with which the American

field daisy was to be crossed. After years of search, he found the desired plant in Japan. It had just one thing to recommend it to him—it possessed lustrous white petals such as could not be found in a daisy anywhere else in the world. Now whiteness was one of the qualities he aimed to produce—for the wild daisy of the United States was yellowish in hue. About the same time he discovered a daisy in England that was coarser than the Japanese flower, but was larger in type. The two, along with the American daisy, formed the basis for future experiments. First he artificially crossed the English with the American flower. From the seeds that developed from this union he grew other plants. He chose two or three of the best of these and destroyed all the rest. Next season he pollinated these new plants with the Japanese daisy. Thus he secured the desired blend of all three plants. Next he started the work of selection. He had about half a dozen seeds from the last cross. The plants that grew from these few seeds presented a curious conglomeration of types. Some of the flowers resembled one parent, some another; a few were better than the originals, while some were inferior. He saved those that most nearly approached his ideal and destroyed all the rest. Before long he had the plants from a hundred thousand seeds to choose from. The task was gigantic. Nature made the queerest sort of efforts to produce something new, evidently without any definite plan or idea as to what she wanted to do. In the experimental daisy patch there were fluted, fringed and feathered flowers. In some cases the petals were long, in others short. Some were so delicate they crushed at a touch, others were stiff and hard. Some petals were long, others were short, while there were stems in all lengths and forms of branching. A portion of the flowers were yellow. Some were flat and others were cup-shaped. Some were double, others single, and still others were triple, while some were wholly double, resembling a chrysanthemum. Some of the plants blossomed reluctantly. Others literally bloomed themselves to death. Out of all this queer lot he selected six of the most promising and destroyed the remainder. It took eight years to com-

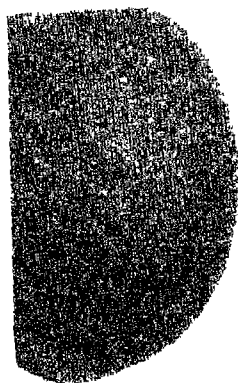
plete the experiment, but out of the triple blend he at last produced a perfect daisy. It was of a beautiful, snowy whiteness, the flower ranged from three to six inches in diameter, its center was a glowing, golden yellow, and its petals were of exquisite shape and delicacy. It was borne on a long, graceful stem, and withal was as hardy as it was lovely.

A great lover of flowers, Luther Burbank has done much to bring them to a high state of perfection. One day, to cite a single instance, he discerned a seedling California poppy in which a line of crimson had struck through to the inside, like a red thread laid on the yellow surface of the petals. He at once began to work with this plant, and, in a few generations, he had developed a crimson poppy. He is now experimenting with the "Shirley" poppy, endeavouring to make it produce blue flowers. He has developed white, yellow and orange blooms from the pale yellow Iceland poppy, and while breeding from this same variety for size alone he has secured flowers three and a half inches in diameter. The opium poppy united with the Oriental poppy produced a hybrid red poppy which blooms every day of the year, whereas neither one of the parents blossomed longer than a few weeks. The hybrid, however, does not bear seeds, and must be propagated by being divided at the root. The clusters of foliage of these plants sometimes are from fourteen to eighteen inches across. Strange to say, amongst the second generation no two plants in the lot were similar. The leaves of some resembled those of the poppy, while others took the form of primroses, thistles, turnips, celandine, mustard, plants in no way related to the hybrid. He has changed the amaryllis from a flower three inches in diameter to one nearly a foot across, and brilliantly beautiful; and he has bred up calla lilies to a diameter of twelve inches, and also has bred them down to a diameter of less than two inches, while a hardy yellow calla has been produced by crossing the small, hardy, white calla with a yellow one which was not hardy. In this connection, the first result of crossing were flowers, light yellow in hue. The work of making them deep yellow was done through selection. Another feat was to breed a gladiolus that bears its flowers all around the stem, instead of on

He has also taken the scene, invested it with the periling arbutus. A wild lily by selecting and breeding among the uncultivated larkspur was produced by a scarlet bloom, the end of the two.

His earliest achievements are of the "Burbank potato".

In his mother's garden, a boy. The neighbours thought that her son did not like to be spending so much about in the potato patch; years afterward, the tuber in perfection at that time the standard favourites in the



is of Luther Burbank's creation, the other one is the parent.

Lizard's" work with fruit isvellous. The "Plumcot" is a new achievement. It is a cross of plum and the apricot, as treigions as it may sound, Luther Burbank as a man had succeeded in bringing entirely new species, like the plumcot, to the earth. The fruit has a silvery skin, brilliant red colour, sub-acid flavour which is highly valuable for cooking in pies and jams. When fully ripe, an excellent dessert, its pleasant

flavour resembling both that of the plum and apricot. He has produced a new berry by uniting the California dewberry and the Cuthbert raspberry. The individual berries of this plant sometimes measure three inches in length. The "Primus berry" is an absolutely new species, the result of crossing the California dewberry with the raspberry. The two were first pollinated, and the very best specimens were selected from the thousands of seedlings that resulted. After working for years, always choosing the best plants and those most nearly conforming to the ideal he had set before him, the new berry was finally produced. He has grown a white blackberry that is both beautiful and delicious; a blackberry developed from a seedling from the Himalayas, one young plant, covering 150 square feet and eight feet high, producing more than a bushel of fruit; rhubarb that grows lush every month in the year; a plum, the "Climax", that has practically revolutionized the whole fruit shipping industry of the world; the "Bartlett" plum, that has the flavour of the "Bartlett" pear, which is one of its parents, even intensified; a plum with extremely small seeds; and a cross of a French prune with a wild plum, without any pit at all. He has given to the world fruit trees so hardened that they are able to bear freezing in bud and blossom without injury to the fruit. Not less remarkable than the other productions already noticed is the pineapple quince, a cross between these two fruits. The result is a quince, growing on a tree, but with the peculiar flavour of the pineapple. Probably his most beneficent creation is the spineless cactus for stock feeding. At least this was his most spectacular achievement, and one which means much to the dwellers in desert regions. In producing this plant, selections made from three hardy northern varieties, *Opuntia rafinesquii*, *Opuntia Mesocantha*, and *Opuntia Vulgaris*, were crossed with *Opuntia Tuna*, *Opuntia Ficusindica*, and a small cactus from Central America that was almost devoid of thorns. In the third generation the spines were eliminated. A little later even the spicules within the substance of the cactus disappeared, so as to make it actually palatable for animals. The fruit, at the same time, was made edible for man. Thus the pestiferous prickly



the spineless cactus—a splendid fodder for cattle—can be grown in a desert—Luther Burbank's creations.

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ankind. In this connection, the
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times even in eight months' time.

ation that promises to regenerate
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It is hardy wherever
walnut thrives. Its wo
close-grained, and tal
and is declared to
ordinary black walnu
resembles the mahogar

At his proving gro
not far from his Santa
tens of thousands of
apples, peaches, cross
and nectarine and the p

cherries, grapes, chestnuts, walnuts, butter-nuts, apricots, plums and potatoes. Besides these, he is constantly experimenting with the thornless cactus, endeavouring to bring it to a state of absolute perfection.

All this sounds very wonderful; yet this modern wizard goes about his work so simply, so unassumingly, that it seems not at all unusual. Indeed, as he describes it, it is simplicity itself. As a rule he discards all elaborate, patented contrivances, and uses a watch-crystal and his finger tips, or a soft camel's hair brush, collecting the pollen on the crystal and placing it on the stigma of the flower to be pollinated with his fingers or the brush. He never uses bags or devices of any description to cover the flowers after pollinating them, declaring that it would be going against nature to do so. For beginners, however, he recommends a little more elaborate set of implements, suggesting a saucer to hold the pollen, a soft brush to place the pollen on the stigma, a small hand microscope, a pair of tiny pincers such as jewellers use, and a sharp knife. When two flowers are to be crossed, the anthers of one and the stigma of the other are removed with the small pincers, thus making the respective blossoms barren except for outside fertilization. When the flower is fully open and the stigma is viscid and covered with minute hairs, the time has come to place upon it the pollen taken from the anthers of the other bloom. This is collected with a slightly-moist camel's hair brush and applied to the stigma. As soon as the two plants have been bred together, the one that has been pollinated is isolated, marked for identification with a paper tag, and its seeds saved with the utmost care. If a plant is discovered with a marked tendency in the direction desired, it is not pollinated, but is merely isolated and its seed saved and planted next season. Whether a flower has been pollinated or not, the plants from the sown seed are carefully watched. When they are far enough advanced to show whether they approach the type desired, in size, colour, hardness, or any other ideal, all are ruthlessly destroyed except the best specimens. Sometimes there will be only two or three plants to experiment with the next season, but these more than likely will produce progeny that will lean

still more in the desired direction, and from these a further selection can be made. In the meanwhile, some interesting development may unexpectedly arise. Nature, through mischance or fortuitous circumstances, may create an entirely new variety or even a new species, so each individual plant, whether there be one or five hundred thousand, must be closely examined before it is destroyed. Even after the ideal is attained, still it may be necessary to keep up the experiments for several years until the new strain has become permanently fixed, otherwise it is likely to revert back to the traits of the original parents.

As has already been explained, Luther Burbank does not entirely depend upon any one method in achieving his wonderful results. Sometimes he takes advantage of selection, sometimes of cross breeding. It frequently happens that it is necessary to secure specimens from the most difficult and inaccessible parts of the world—from Iceland, Siberia, Manchuria, China, Japan, the Himalayas, and any other place that may provide a plant that promises to give him the strain he desires. Besides selection, which is part of the processes used in every case, Burbank also has recourse to crossing—that is, blending strains belonging to members of the same species—and hybridization—the breeding together of members of species in no way related to each other. While the possibilities of unaided selection are great, the results are exceedingly slow. On the other hand, crossing and hybridization do in a single season what Nature, unassisted, would take thousands of years to perform. The two processes combined place a veritable wizard's wand in the hands of Luther Burbank—and of any other understanding, patient person who may choose to follow in his footsteps. Change of conditions alone oftentimes produces marvellous variations in plants. Latent traits will be brought out; new habits of life will spring into existence; and the sum total of results will be an entirely new variety. Thus a specimen brought from a frigid climate to salubrious California may become entirely transformed, owing to the new environment, and the same thing will happen to a plant taken from the tropics to a temperate or cold clime. Different foods, richer fertilization, or more or less moisture than the

flower, fruit or vegetable has been accustomed to, also will produce change in type. The scientific plant specialist employs any or all of these methods, as the physician prescribes drugs, according to the conditions he has to face.

It must not be supposed that all of Luthur Burbank's experiments have been successful. Indeed, many of them have been flat failures. For instance, crossing the strawberry and raspberry bore no results; although the plants produced a profuse number of panicles of flowers, they never gave birth to a berry, the small fruit that formed not maturing. The apple and blackberry when crossed, produced apple growth and foliage, although raised from blackberry seeds. Out of all these hybrid plants, which were quite thornless, but two bloomed, bearing beautiful, rose-coloured flowers. The blackberry was crossed with the mountain-ash, and the result was a salmon coloured fruit, thornless, and without albumen in the seed. The cross between the plum and almond produced thousands of different kinds of flowers, of every conceivable variation. A walnut was developed with a shell so thin that the birds broke through it and ate the kernels. This could not be called a failure, however, for new selections and crosses were made and the shell was thickened, at the same time retaining all its other superior qualities. The petunia was crossed with tobacco, with the result that the root system was not strong enough to support the luxuriant top. The only way to keep the plants alive was to graft them on other stock. It some times happens that a new breed proves to be exceedingly short-lived. Thus, at one time a hybrid mesembryanthemum was produced. It was a most attractive ornamental plant, thickly covered with white flowers. It lived just four years. No mat-

ter where they were planted, all individual plants died at the same time, from the roots up, although not a symptom of disease, fungus, or insect pest could be discovered. It frequently happens, too, that hybrids die under the strain of reproduction. Thus, the progeny of black raspberries that have been crossed with blackberries die when the time comes for it to bear fruit. Even if they live, the hybrids rarely produce seeds, but must be propagated by separation of the roots, or by grafting.

Some of Burbank's earliest experiments were with beans. First he crossed a lima bean with a pole bean. In the second generation all reverted to the latter form. He had a half acre of beans, representing a large variety of crosses. Some of the vines reached a length of thirty feet and produced all sorts of pods, some long and slender, with such short stems that they doubled up on the ground. A mixture of red and white pole beans resulted in large, jet-black beans enclosed in striped pods.

With all his wonderful creations, Luthur Burbank today is not wealthy. In order to save him worry regarding the bread and butter problem, an arrangement has been made so that all his time and brain can be given to science, for the sake of which alone he lives. The man has no ambition to amass wealth—which he could easily have done—his only desire being to serve his fellow man. With this purpose he works indefatigably. His personality is as interesting as his wonderful productions. He lives simply, is unostentatious, pleasant-mannered, and extremely democratic. He is a splendid example of the best type of American, and any country might be proud to have him as its citizen.

HINDU AMERICAN

THE INDIA SOCIETY OF DETROIT

BY MAUD RALSTON.

THE desire on the part of India to remedy her own evils appeals to the practical American. Self-help is the only sure road to self-government and the

National Educational Movement in embodying this principle has found the root of Indian development capable of organic growth. The inherent truth of this



THE INDIA SOCIETY OF DETROIT.

Rear row, left to right—Richard Meiser, Mrs. B. C. Herr, P. R. McKenney, I. J. Bradner, Miss Augusta Meiser, Rev. E. R. Shippen, Mrs. Oliver Phelps, H. E. Hunt, Mrs. O. F. Zahn.
 Second row—Miss Alice Hart, Miss Florence Greenstidel, Miss Alice Hauser, Mrs. Frank Mathauer, Mrs. F. C. Funke, Miss Elizabeth Chapin, Mrs. George P. Goodale, Mrs. E. L. Truba.
 Third row—Rama Krishna Khosla, Mrs. John Moore, Miss F. A. Ellair, Miss Maud Ralston, Mrs. D. A. Hitchcock, Miss Alma Knapp, Jaswant Rai Ghandi, Premananda Das.
 Front row—Surendra Nath Bal, Bejay Kumar Bose.

fact is an appeal in itself, but still more so its demonstration speaking so eloquently through the lives of the young men pursuing their studies in this country that they may, the more intelligently, serve their Motherland.

Hindu students have come to America with fears and misgivings to lose them in a joyful sense of kinship. The Aryan of the East has found an Aryan in the West and is as one at home in a strange land. This situation is interesting as regards a world-wide federation of races. May not the common, transitional chord to link organically East and West be found in the Aryan

Race arrived at a perfect consciousness of its inherent unity?

America is filtrated throughout with Hindu ideals. Organizations such as the Theosophical and Vedanta Societies have popularized Eastern literature to such a degree that numbers in this country are modelling their lives thereby. What then more natural than that Hindus should find sympathy and support from those who cherish the same sources of inspiration! These are being found and expressed in a practical way in and through such organizations as the India Society of Detroit. Hindus have found in this country a sensi-